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# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. II.—No. 18.

TORONTO, THURSDAY, MAY 3, 1894.

PRICE 5 CENTS.

## Register of the Week.

In the Dominion House an important debate took place on a motion by Mr. Taite for a return of papers respecting the Manitoba and North-West School questions, Sir John Thompson made a lengthy speech upon the subject, although, as he said himself, he did not enter fully into the discussion, or even make what he considered a full defence of the position taken by the Government upon the subject. We are obliged to hold over a full report of Sir John's speech until our next issue as the Ontario School question occupies much of our space.

After the storm on the School Question a comparative lull has followed in the Local Legislature. The Opposition fought strongly in committee against the new Registration Bill, and charged the Government with the deliberate purpose of endeavoring to take advantage and to use it for party purposes. As originally framed it was intended to apply only to the cities of Toronto, Hamilton, Ottawa and London. Now it was proposed to apply it to the whole Province. The Government, Mr. Meredith claimed, were thus taking into their hands the registration of manhood franchise voters, or of leaving the lists as at present.

During an audience with a few Polish nobles the Holy Father alluded most touchingly to Ireland. The conversation between the Sovereign Pontiff and his distinguished visitors naturally turned upon the sad state of their native land and the persecutions to which their countrymen are subjected. "To encourage his visitors," writes *The Irish Catholic*, correspondent, "the Pope bade them remember that there was another nation in Europe whose fidelity to the Catholic faith had for centuries exposed it to the storm of unceasing persecution. That nation had, however, stood firm in its faith, and in God's good time had wrested from her persecutors the charters of her spiritual liberties by remaining faithful to the Holy See. Let Poland persevere, let her fidelity be like that of Ireland, and without a doubt a day will come when the tears shed by the Polish during so many years will reap a glorious reward."

"Another lesson is to be learned from Ireland, which like Poland, is at present struggling for her political freedom. This lesson is that of united action. Without union political action must come to naught. It is this united action of the bishops, priests, and laity which is leading Ireland along the path to the freedom for which she sighs. Let Poland continue to imitate Ireland if she desires to reach the goal of liberty."

A Bill was introduced into the British House of Commons by the Hon. Mr. Asquith on Friday last

treating of the Welsh Disestablishment. If passed in the present year it will become effective on Jan. 1st, 1896, when all public and private rights in patronage become extinct. All temporal power of the Welsh bishops will cease, while their power in church organization, *e. g.*, synods, holding property in its behalf, is kept intact.

The anti Catholic journals of Italy, are belittling the great Spanish pilgrimage to Rome by comparing it with the Medical Congress which consisted of the learned and the rich, while the former numbered in its ranks all classes. The Government spent quite freely in providing costly entertainments for their visitors, but never thought of spending anything upon the pilgrims. But this is one of the many ways Italy has of increasing its already heavy debt.

Coxey's Army is still attracting a good deal of attention in the United States by its high handed proceedings, and its danger to society. In the far West they captured several trains, but a detachment to the number of 321 under Gen. Hogan were taken prisoners by the regular troops in Montana.

In the East a company of the Rhode Island Militia gave the Coxeyites from Boston a rousing reception with horns and other wind instruments in ridicule of their proceedings. However this did not prevent an historic flag being presented to them—the flag carried by one of Gen. Sheridan's staff during the memorable ride to Winchester. This detachment has asked for free transportation from New York to Philadelphia.

At Washington the movement is treated more seriously, and all legal measures are taken to prevent them holding any mass meeting. The authorities recognize the danger of a gathering of a large number of social cranks and vagrants, and they propose to stop in the start every movement which might lead to trouble when the whole army are gathered beneath the shadow of the Capitol. Had each State acted in this spirit and prevented the movement, it would have saved a great deal of trouble, and would have added to the reputation of the United States in questions of social order. Socially the Republic does not present a pleasant picture.

The Coxey Commonwealers reached Washington on Monday and spent their first night in the cold comfort of the bare ground. Their leaders were in the city three miles below, in the more luxurious surroundings of city hotels. Privates swarmed like rats into the commissary waggons or dropped to sleep without blankets or covering upon mother earth. Noon

arrived and still the hungry men were without breakfast. Something was wrong with one of the commissary waggons which did not return from the city, hence the delay. In the meanwhile the men talked mutiny and played cards.

A statue to the memory of the venerable priest and apostle of the poor boys of New York, Father John C. Drumgoole, was unveiled on Sunday, the 21st ult., before a crowd of 51,000 persons. Father Drumgoole's successor, Father Dougherty, introduced Judge O'Brien who delivered the eulogy on Father Drumgoole and his work.

"Though not destined," said Judge O'Brien, "to shine in those greater fields which made Archbishop Hughes a bright and conspicuous example to his Church and country, nevertheless, in his own place and under different conditions, Father Drumgoole gave evidence of the same lofty motives, the same intrepid courage and the same untiring faith that has resulted in leaving lasting monuments for the admiration of posterity."

The Rev. Father Campbell, S.J., President of St. Francis Xavier's College, New York, also delivered a suitable speech upon the occasion dwelling especially upon respect for, and submission to, constituted authority. Supported by the use of the Sacraments of the Church Father Drumgoole accomplished his work—and "has achieved, for the city and country, what indeed deserves to be commemorated in enduring bronze and marble."

Archbishop Corrigan thereupon unveiled the statue, and afterwards bestowed the Papal Benediction, which was sent specially for the occasion.

At the conclusion of the festivities of the Royal wedding last week Kaiser William announced the betrothal of the Czarowitz of Russia to the Princess Alix of Hesse. But the Emperor was accountable for more than the mere announcement. It was through his diplomacy that the difficulties surrounding the match were overcome. Following the commercial treaty between Germany and Russia it looks like stripping the alliance between France and Russia of all danger. But France's own action has cooled off Russian friendship. While the German Reichstag was passing the Commercial Treaty with Russia, the French were passing a law raising the duty on Russian wheat.

It is claimed that this marriage which is to take place in August is a strong guarantee for the peace of Europe. If so, with *The New World* we congratulate the Kaiser upon his match making.

A member of the royal family of Germany has expressed her intention

of joining the Catholic Church, to which step the Emperor has given his consent. It is Princess Marie Anne, niece of the old Emperor William, the grandfather of the present Emperor. She is widow of Prince Frederick Charles who died in 1885.

We notice by the *Ave Maria* that a society of American priests and prolates has been started with the object of promoting devotion to the Blessed Sacrament. They have adopted the name of the "Priests' Eucharistic League." The members pledge themselves to spend at least one hour every week in adoration of the Blessed Sacrament; and, secondly, to further by all means in their power practical devotion to the Blessed Eucharist.

All doubt concerning the spirit animating Toronto City Council was removed on Monday night when the grants to St. Michael's Hospitals and St. John's (Anglican) were taken away. A motion was introduced by Ald. Bailey requiring "the Medical Health officer to send all city patients to the Toronto General Hospital and Grace Hospital so long as these hospitals are able to furnish accommodation, but in the event of these two hospitals being overcrowded, then the Medical Health Officer shall be empowered to issue orders for city patients to any other hospitals willing to admit them." When the vote was taken it stood. For Ald. Bailey's motion—the Mayor, Ald. Bailey, Jolliffe, Hewitt, Murray, Atkinson, Bates, Crawford, Foster, Allen, Crane, Lamb and Graham. In Council Ald. Stewart and Frankland also voted for it, thus making fifteen.

Against — Ald. Burns, Shaw, Hallowell, Sheppard, Macdonald, Hubbard and McMurrich. In Council Ald. McMurrich was absent, and Ald. Dunn voted with the minority, keeping it seven.

In giving his vote the Mayor, lest a silent vote should be misconstrued, desired to say he was generally opposed to devoting public funds for general sectarian purposes. From his own counting-house he contributed as liberally as he could to Roman Catholic institutions, but when it came to dealing with public funds that was a different question. Sophistry of the worst kind.

The fight centred about St. Michael's Hospital, although St. John's, the English Church Institution was also to suffer. We sympathize with our Anglican fellow-citizens that they should be thus dealt a blow. Let them take courage—they are in good company, and are suffering in the cause of charity, justice and conscience. If united action can be taken, as it should be, the time of trial will not last long.

## MANITOBA SCHOOL CASE.

## A Rare Statement of Facts Regarding It.

EDITOR OTTAWA CITIZEN—In your issue of Friday some comments are made on my criticism in parliament of the judgment of the Judicial Committee of the Privy Council on the Manitoba school case. You select the names of a number of distinguished jurists as "members who actively performed the duties of the Court" consisting of Lord Herschell, the Earl of Selborne, Lord Hobhouse, Lord Ashbourne, Lord Halsbury, Lord Field, Lord Shand, Sir Richard Couch, and the Hon. George Denman.

Your editorial conveys the impression that the gentlemen named formed the Court that gave the judgment you refer to. Had the members you have named been present at the argument, and had they taken the trouble to understand the case, I have no doubt the judgment would have been the reverse of the one given. As a matter of fact, however, you are entirely in error in assuming that Lord Herschell, the Earl of Selborne, Lord Hobhouse, Lord Ashbourne, Lord Halsbury, Lord Field or the Hon. George Denman took part in the hearing or consideration of the case. Lord Shand, however, was present. He is a Scotch lawyer and was appointed to the Court to give the benefit of his knowledge of Scotch law. Sir Richard Couch is the only other judge on your list who was present.

I do not propose to question either the ability or the integrity of the law Lords who decided this case. Their judgments on ordinary legal questions that come before them may be sound, but they certainly did not comprehend the true meaning of denominational or Separate schools as understood by those parliamentarians in Canada who have had to deal with those subjects during the last forty years.

Allow me briefly to state the case as it was understood by those who negotiated the terms, and by the Parliament that ratified the agreement.

## STATEMENT OF THE CASE.

First, it is admitted that denominational schools existed for nearly half a century preceding the time Manitoba came into the union.

The delegates from Manitoba stipulated with the Canadian Government that the existing denominational schools should be preserved and continued according to the system in Quebec. This was agreed to and supported and strengthened by an assurance from the Queen's representative that by Her Majesty's authority "their civil and religious rights would be respected."

The question was discussed in the House of Commons in all its bearings on 10th May, 1870, when Mr. Oliver moved to strike out the educational clause giving the majority the right to denominational schools. After a full debate Mr. Oliver's motion was defeated, the vote standing 81 to 34, and it is worthy of observation that taking the vote of the Protestant members only, there was a majority of 2 in favor of giving Manitoba Separate schools, so it cannot be said that the system was forced on that Province by Catholic votes.

In the discussion the Hon. Wm. MacDougall pointed out that the effect of the enactment if passed would be "to fix laws which the local legislature could not alter in future."

The fact that Parliament granted to the minority the right to establish Separate schools was commented on in the press, and I am not aware of a single protest. The *Globe* of 23rd May, 1870, ten days after Parliament rose, in commenting on the business of the session, states—"It is especially enacted that "no law shall be passed by the Provincial Legislature injuriously affecting in any way denominational schools, Catholic or Protestant. An appeal against any educational act that infringes upon the proviso will be

referred to the Governor in Council, and if powers are required to enforce his decision, the Parliament of Canada may be invoked to compel due compliance by an act for the purpose."

I could heap up evidence of a similar kind, but think I have said enough to show what Parliament meant, what the members understood and what the majority element in Canada by their representatives agreed to.

## THE MANITOBA LEGISLATURE.

In the first session of the Manitoba Legislature, 1871, an Act was passed in terms of the Manitoba charter which had then been confirmed by the imperial authorities, denominational schools were established on the basis on which they existed before the Act of Union, and so continued without question or objection for nineteen years.

Between 1871 and 1880, the subject of the settlement of the Manitoba School Question was often referred to in Parliament as having been settled satisfactorily to all parties.

In drafting the educational clauses in the Manitoba Act special language was used to meet the conditions existing. As denominational schools did not exist there by law but only by practice or custom, the language of the B. N. A. Act was altered to read as follows:—"Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union."

The Court seems to have been unable to give a definition of the words "by practice," as the following quotation from the judgment will show: "The only important difference is that in the Manitoba Act, in subsection 1, the words 'by law' are followed by the words 'or practice,' which do not occur in the corresponding passage of the British North America Act, 1867.

"These words were no doubt introduced to meet the special case of a country which had not as yet enjoyed the security of laws properly so-called.

"It is not perhaps very easy to define precisely the meaning of such an expression as 'having a right or privilege by practice.' But the object of the enactment is tolerably clear.

"Evidently the word 'practice' is not to be constructed as equivalent to 'custom having the force of law.'"

"Their lordships are convinced that it must have been the intention of the Legislature to preserve every legal right or privilege, and every benefit or advantage in the nature of a right or privilege, with respect to denominational schools, which any class of persons enjoyed at the time of the union."

## APPARENT INCONSISTENCY.

This extract seems inconsistent with the conclusion they reached to allow the appeal, virtually depriving the minority of the rights and privileges granted under the Act of Union.

The language of the Constitutional Act which protects the rights of the Protestant minority in the Province of Quebec is not any more comprehensive than the language of the Manitoba Act. If by any possibility the School Act in Quebec was altered to "prejudicially affect" the Protestant minority in that Province—and that although the Supreme Court were to declare the act *ultra vires*, and that on appeal the Judicial Committee of the Privy Council were to reverse that decision—let me ask in all fairness and candor would the Protestant majority of the Dominion quietly acquiesce in so unjust a decision?

Moral—"Do unto others as you would have them to do unto you."

I believe there is a sufficient number of honorable men among the majority element of Canada who regret the breach of faith that has been perpetrated in Manitoba, and that they are ready to make amends if a

remedy can be devised, and that they will not shelter themselves under a judgment—even of the Privy Council—if the decision of that Court is not in harmony with the Constitutional Act as understood as well by those who opposed the introduction of the educational classes in the Manitoba Charter, as by those who supported it, and who pledged the good name of Canada to their faithful observance.

All Parliamentarians in Canada know that in granting the minority the right to establish Separate or denominational schools, the concession carries with it exemption from the Public school taxes, and a share of the monies granted for Public school purposes so long as the minority support their own schools.

Unfortunately the Privy Council did not understand the full effect of granting minority educational rights and privileges under our system as existing in Quebec and Ontario, and have thus committed a grave error of judgment, depriving the minority element in Manitoba of their vested rights—offending the sensibilities of two millions of Her Majesty's loyal subjects in Canada, who, until this wrong has been righted, will never again have that respect or regard for the Judicial Committee of the Privy Council that they formerly entertained.

R. W. SCOTT.

Ottawa, April 17, 1894.

## Anglican Confusion.

Members of the Anglican Church in all parts of the world are a prey to the unfortunate difference of opinion and confusion of doctrine by which their brethren in these islands are beset. An Anglican Congress was recently held at Hobart, in Tasmania, and a number of proposals were made for promoting the interests of that denomination, but they were well-nigh all defeated through the absence of unity amongst those present. Some insisted that the Church should receive a name "appropriate to the Anglican body in the colonies." None could be decided on. Others call for a new Hierarchical constitution, with patriarchs at its head, but this scheme fell flat on the question being asked, "Who is to make them?" Plans for the creation of greater harmony of doctrine were advocated by various speakers, but they were put aside on the ground that "the more they pursued them the nearer would they approach to the Church of Rome." That is to say that the Anglicans are in a predicament which is to them extremely awkward. They cannot secure unity except by approaching the Church of Rome, and they cannot approach the Church of Rome without incurring the danger of being attracted into it.

It is sometimes difficult to determine whether the princely prodigality or the Yankee thrift of British noblemen is the more to be admired. A Tory lord, who has an immense fortune, has sold in public market all the game killed on his hunting preserves this year, and as the "bag" for the season comprises 20,000 pheasants, 7000 partridges, 5,000 hares and many rabbits, the income therefrom must have been very considerable.

The West Indian migratory crab is the only creature that is born in the sea, matures in fresh waters, and passes its adult life on land. Once a year these creatures migrate in thousands from the uplands of Jamaica, deposit their ova in the sea, then migrate to the rivers and streams, pass through a fresh water stage, after which they follow their parents to land until the time comes for them to return to the sea to lay their eggs in turn.

THE HORSE.—noblest of the brute creation—when suffering from a cut, abrasion or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of DR. THOMAS' ELECTRIC OIL. Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

## Curing a Dead Man.

"I was employed to cure a dead man," said Dr. C. R. Gregg of St. Paul. "I was awakened during one night and found a lady awaiting me. She told me that her husband was very ill and for me to bring my medicine cases and some surgical instruments, as I might have to perform an operation to assist him to breathe. It was but two blocks from my office to the house of my patient, and as we entered the room where the man lay no one else was visible. At a glance I saw that he was dead. I told the wife that her husband was beyond the reach of mortal aid. He is not dead, and you must cure him," she said and locked the door. Then going to a dressing case she procured a revolver. I saw that she had become crazed and was at the time a dangerous lunatic.

"Making the best of the situation, I began a surgical operation on the windpipe, the woman watching me closely. I worked with the corpse and prepared medicines for three or four hours, assuring the woman that I would save him if possible. Succeeding in disarming her fears, she began to have entire confidence in me, and when I fixed a potion and gave it to the corpse, seemingly taking a similar one myself, I induced her to take one in order to quiet her nerves, as it might be some time before any change took place in the condition of the patient. I soon had the satisfaction of seeing the woman fall upon the floor in an insensible condition, and I made my escape from the house, calling sufficient assistance to attend to the wants of the wife and prepare the husband for burial. But I don't want any more calls to resurrect the dead under the superintendence of a dangerous lunatic."—*St. Louis Globe-Democrat*.

## The Camel Has Virtues.

The camel has virtues—so much at least must be admitted—but they do not lie on the surface. For instance, he carries a water cistern in his stomach, which is meritorious. But the cistern ameliorates neither his gait nor his temper. Irreproachable as a beast of burden, he is open to many objections as a steed. It is not pleasant to ride a beast, which not only objects to being ridden, but which cherishes a strong personal antipathy to the rider.

You know he hates you from the moment you walk around him, hesitating where and how to begin the ascent of his hump. He snarls if you move in the saddle, and stares angrily around at you if you attempt to move him in any direction save that in which he intended to go. If you persist he tries to bite your feet. If biting you, doesn't answer, he lies down.

Now, the lying down and getting up of a camel are performances designed expressly to inflict grievous bodily harm upon the rider. Thrown twice forward and twice backward punched in "wind" and damaged in spine, the luckless novice receives four distinct shocks, each more sudden and unexpected than the last. He has a superfluous joint somewhere in his legs, and uses it to revenge himself upon mankind.

His paces, however, are more complicated than his joints and more trying than his temper. He has a short walk, like the rolling of a small boat in a chopping sea; a long walk, which dislocates every joint in your body; a trot that reduces you to imbecility; and a gallop that threatens sudden death to the daring experimenter.

"A wolf in sheep's clothing"—the substitute offered by the "cat er" as being just as good as Ayer's Sarsaparilla. If you don't want to be bitten, insist upon having Ayer's Sarsaparilla, even if it is a little dearer. Depend on it, it will be cheaper for you in the end.

There is little need of becoming a slavish follower of petty customs. The sensible and sincere are above them.

## A RETREAT AT LA TRAPPE.

W. L. Scott, LL. B., in the Catholic World.

(CONTINUED FROM LAST WEEK.)

For the benefit of those of my readers who may be unfamiliar with the history of monastic institutions, I may perhaps be here permitted a short historical digression. The monastic life, as is well known, is at least as old as Christianity, but for the first five centuries of the Church such congregations of cenobites as existed were without fixed rules, were practically more voluntary segregations of pious laymen, and were subject to very great fluctuations both in numbers and fervor. Saint Benedict, through the instrumentality of his famous "rule," drafted at Monte Casino, in Italy, in 529, wrought so radical a change in monastic institutions, and placed them on so firm and satisfactory a basis, as to deserve to be considered the founder of monasticism. But time too often dulls the first fervor of a religious community. Saint Robert, when, in 1098, he became Abbot of Melesme, found the Benedictines, excellent men it is true, but interpreting their rule in a milder sense and living a life much less mortified and austere than that of the companions and immediate followers of Saint Benedict. He accordingly resolved to exert himself to renew the rigor and fervor of the rule as followed in the early days of the order, and with that end in view retired to the village of Citeaux, and there founded the Cistercians, an Order of Citeaux. With this order the rule of Saint Benedict was retained without alteration or addition, but was interpreted in its original and strict sense. As, however, the decadence of the Benedictines had been largely due to the complete independence of each monastery, a new system of government was adopted by which all their monasteries were united under one head, the Abbot of Citeaux, and were submitted to a system of mutual visitation. The dress also was changed from black to white, and devotion to the Mother of God was made a special feature of the new order, it being adopted as an invariable practice to dedicate every monastery to her honor. Under St. Robert and his immediate successors, St. Alberic and St. Stephen Harding, and especially under the great St. Bernard, the new order developed with such prodigious rapidity that at the death of the latter saint it numbered some five hundred monasteries, scattered over the whole of Europe. So great was the influence of St. Bernard on this development that he may justly be looked upon as one of the founders of the order.

But all things human are subject to decay, and a day came when the austere and saintly Cistercians had need of a reformer to recall them to their first fervor. The cause, however, which operated most powerfully in bringing about this decadence was one beyond the control of the monks—the system, namely, of the appointment of "abbots commendatory" by the temporal rulers of the state. Under the rules of the order an abbot is elected by the monks of the order over which he is to rule, and the election must then be confirmed by the Pope; but with the increase in wealth of some of the monasteries the right of appointing the abbot was frequently usurped by the king, and the title conferred on some court favorite without any regard to his fitness for the office. The result may easily be imagined. Men were appointed who were priests only in name, and frequently not even that. Disorder reigned supreme, and the enforcement of the rule became impossible. Strange to say, the reformer came at length in the person of one of these very abbots commendatory. Armond-Jean le Bouthillier de Rance, created in 1688,

while yet in his fourteenth year, titular abbot of the Cistercian monastery of Notre Dame de la Maison Dieu de la Trappe, after a youth spent in pleasure and debauchery, was at length converted, and in 1684 instituted a vigorous reform of the order. He restored the greater part of the primitive austerities in all their original rigor, and demonstrated by personal practice that the penitential life of the monks of the middle ages was no less suitable to and possible in modern times.

No summary, however brief, of the history of the Cistercians—or Trappists, as they are now more commonly called—would be complete without at least a passing reference to the preserver of the order during the trying times immediately following the French Revolution—Louis Henry de Lestrange, known in religion as Dom Augustin, Abbot of La Trappe. Expelled from France, the wanderings over Europe of the little band of Trappists, with Dom Augustin at their head, reads like a romance. But the sun at length came out from behind the clouds, and he lived to lead them back to France and La Trappe, lived to see the order spread in a way that, considering the austerity of the life, is almost phenomenal.

De Rance had departed somewhat from the Cistercian constitutions, and had introduced some slight changes in government. Dom Augustin abandoned these and restored the constitutions in their entirety. The difference gave rise to two, or rather three, branches of the order, two of which followed the form of government laid down by De Rance, and the third that of the Cistercian constitutions pure and simple. Happily, our Holy Father, Leo XIII., now gloriously reigning, has brought about the fusion of these branches into one harmonious and powerful whole.

The growth of the order during the present century has been, as I have said, phenomenal. The nineteenth century is not usually considered an age of severe mortification, nor might it be thought that any rule of life could survive fourteen centuries and still retain its popularity. Yet, while at the fall of Napoleon the order was almost extinct, it has in the seventy succeeding years grown to a membership (including Trappist nuns) of over three thousand, living in some fifty-five abbeys and priories. The greater number of these are in France and Germany, but there are two in Ireland, two in England, two in Italy, one in Turkey, one in Algiers, two in the United States (Gethsemane, in Kentucky, and New Melleray, in Iowa), and two in Canada. These last are Little Clairvaux, at Tracadie in Nova Scotia, founded in 1814, and that at Oka. To these are shortly to be added two new foundations: that at Lake St. John already referred to, and one at St. Norbert in Manitoba, an offshoot from the Abbey of Bellefontaine in France.

But what is this "rule" so often referred to? Time will not permit of a lengthy description of it, but a short summary cannot prove otherwise than interesting. Probably the most striking feature of the life is the silence, which is absolute and perpetual. The idea of this is very beautiful. The voices of the monks are put to one use, and one only, that of prayer! How little need they fear that terrible account of "every idle word" that we shall all one day be called on to render.

There are, of course, some necessary exceptions to the rule of silence, but they are strictly limited. The abbot, prior, and sub-prior are allowed to speak and may be spoken to by all, but none of the monks may speak to each other when some such communication becomes absolutely necessary, the two monks who require to speak go before one of the superiors and communicate the desired message through him. It might be thought

that while at work in the fields or in the outbuildings the exchange of words connected with the work on hand would be a matter of constant necessity, but such is not the case. While engaged in their labors the monks are grouped in parties of five or six, and one of their number is placed in temporary authority. He indeed may speak to the others whenever the nature of the work imperatively requires his doing so, but they cannot under any circumstances speak to him, even to ask him for directions. The officers of the monastery are permitted to speak to strangers in the course of their ordinary dealings with the outer world, and the guest-master is no only allowed to speak to the guests of the monastery, but is even obliged by the rule to make himself as entertaining to them as possible. But there are five places in the monastery—the dormitory, the refectory, the chapel, the cloister, and the chapter,—where even the few exceptions I have enumerated do not prevail, and where the silence may not be broken even by those in authority, unless, of course, in a case of urgent necessity.

The time of the Trappist is divided between prayer, manual labor, study and sleep. An hour, or even a moment, devoted to recreation is a thing entirely unknown to his calendar. I might add eating to the list, but he devotes so little time to that very necessary occupation as to make it hardly worth mentioning. His meals vary in number and time with the various seasons of the year. In summer, when his out-of-door work is of course the hardest, rising at two in the morning (as he does all the year round), he takes his first meal, which you may call as you please either breakfast or dinner, at half-past eleven; partaking at four of a light collation, consisting as a rule of a little dry bread and water, though other articles of diet, such as fruit or vegetables, may occasionally be added, at the option of the abbot. From September 14 until Ash Wednesday he takes his first and only meal of the day at half-past two in the afternoon, when he has been up for twelve hours and a half. During Lent his fast is still more rigorous, his one meal being postponed until half-past four, when he has been up singing his office, working, studying, and praying for fourteen hours and a half. And yet we are in the world, when indeed we fast all and do not find a pretext for exemption, grumble at having to wait for our breakfast from seven or eight until twelve! I used particularly to pity the monk who was cook for the hospice, and was obliged to prepare breakfast for the guests at six, and dinner for them at half-past eleven, and had still several hours to wait before tasting food himself.

Nor is the fare of the Trappist, when his meal hour does come, calculated to tempt the palate of the fastidious. It is composed on alternate days of a thick soup or broth made of vegetables of various kinds boiled in water, eked out with coarse dry bread, a little salt, and cup of water; or of boiled rice and milk. Occasionally home-made cider is substituted for the water. Meat he never tastes, unless while in the infirmary; nor fish, butter, cheese, or eggs, although the last three are produced in plenty at the monastery. I can easily imagine the thoughts of some of my readers, who perhaps were beginning to think of a visit to Oka, at this recital; but let it not be imagined that the Trappists restrict their guests to their own meagre bill of fare. Meat they do not serve to any one in the monastery, unless he be an invalid; but amid the abundance of the menu I, for one, never missed it. Milk, butter, and eggs, such as one gets only in the country; excellent bread; vegetables of every variety and in every form; soup; stewed, fried, boiled, etc., etc., and really most tastily done. Most delicious boiled rice, cheese, fruit, both preserved and fresh, tea, cider—

all find a place on the hospitable board which the Trappist lays for his guests. While in the monks' kitchen the sole aim seems to be to provide what will sustain life, the cook of the hospice has, on the other hand, apparently studied cooking as a fine art, and brought his studies to considerable perfection. I can therefore promise that visitors to Oka, whatever else they may do, will certainly not starve.

TO BE CONTINUED.

## Woman's Greatest Enemy.

When a woman is troubled with headaches the cause should be discovered, if possible, the overwork stopped, the mental anxiety or distress removed, the errors in diet corrected, or the late hours exchanged for early ones, writes Elisabeth R. Scovil in the *May Ladies' Home Journal*. Then a simple laxative may be needed to prepare the system to benefit by a tonic; cod-liver oil, iron, gentian, quassia, or whatever the doctor recommends as best suited to the particular case. The diet should be abundant and nourishing, avoiding rich, made dishes, pastry or anything liable to disorder the digestion. Exercise in the open air, stopped before there is any feeling of fatigue, is important. When the first unpleasant symptoms are felt lie down with the head low, and take a teaspoonful of aromatic spirits of ammonia in a little water. If there is chilliness put a hot-water bag to the feet and cover warmly with a blanket. If there is nervousness and depression take half a teaspoonful of tincture of valerianate of ammonia, instead of the aromatic spirits of ammonia, and repeat the dose in fifteen minutes. Have the room darkened and endeavor to sleep.

Should these remedies not avert the attack, and the pain and nausea begin to manifest themselves, take a tablespoonful of strong tea or coffee, without milk if possible, very hot, or very cold, and repeat every fifteen minutes for four doses. If the nausea continued the sufferer usually imagines that it will be relieved by the act of vomiting, and is anxious to have an emetic. This may be the case if the headache has come on immediately after eating, when the stomach contains a mass of undigested food, otherwise it is better to try to soothe the gastric disturbance and check the desire to vomit. Effervescent citrate of magnesia, iced vichy or soda water will often produce this result.

When the pain is severe a piece of linen may be dipped in alcohol and water, and a single fold bound on the forehead, wetting it as soon as it becomes dry. Sometimes a flannel wrung out of boiling water and applied as hot as it can be borne will give relief.

Do but your duty and do not trouble yourself whether it is in the cold or by a good fire.

Rest your case on its merits, and be content when you have faithfully done your utmost.

In spite of his 80 years, Verdi takes a ride of nearly two hours' duration after dinner every day, and on his return plays a game of cards with some member of the family. All the musical work that he does is accomplished during the morning, and he talks as confidently of his next opera as if he was a half century younger than he is. His leisure time, apart from the occupations mentioned above, is devoted to the reading of poetry and philosophy.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure followed by a cold which settled on their lungs, and in a short time they were beyond the best physician. Had they used Bickel's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

He who gives advice to a self-conceited man stands himself in need of council from another.—Saadi.

## OPTIONAL BALLOT.

Debate concluded.

## MR. CLANCY'S SPEECH.

Mr. Clancy, on rising to speak, first expressed his sincere regret for the unfortunate circumstances which had obliged Mr. Fraser to cease speaking. However, he must say that he dissented from the ground that the hon. gentleman had taken. He believed that he was sincere in his opinions, and claimed the same right for himself. He would say at the outset that he personally had no objection to the ballot. He believed that the open vote was the more manly kind, but, on the other hand, would say that if the Roman Catholics of the Province were willing to accept the ballot he would have no objection. To him it was not a question affecting any man's religion; if it did, it would be the duty of every man, Roman Catholic and Protestant alike, to oppose any act of the Legislature which would interfere with the rights of any sect or religion whatever in the country. Mr. Conmee had delivered a speech which had been very profuse, in which he had exhaustively proved that the Roman Catholics were loyal. Had the Roman Catholics of the country come to this, that the hon. gentleman must apologize for them and assert their loyalty? He declined to discuss their loyalty, and did not know why they should be singled out for defence or apology. Mr. Conmee offered a gratuitous insult to the Roman Catholics in trying to defend them from a charge which on that the speaker knew of had made at all, if it was made it came from quarters which should ensure it nothing but contempt. If Mr. Conmee wanted an optional ballot why did he drag in the animosities and hateful things of the past? He could see no harm in Roman Catholics going to the polls and casting their ballots, in their voting in accordance with a principle which had been so long in practice in the Province, and to which no man could be found to object. There was talk of its being forced upon them, and the House had been told that logots were in favor of it. No sane man would, even if bigots also asserted it, deny that two and two make four; no sane man's course should be changed because bigots also held it. The contention that the ballot should be rejected by Roman Catholics because it is given them with ulterior objects Mr. Clancy regarded as far fetched and lame.

Hon. Mr. Fraser—My view of the ballot cannot be disposed of till after my ideas on the constitutional point involved are known. I am sorry to interrupt the hon. gentleman.

Mr. Clancy, continuing, asked if the Protestants were in a minority in the Province, and if the Roman Catholic majority were to ask the Protestant minority to accept the ballot, would that minority resist it? If the Protestant minority were unable to point to overt acts of the majority, but, nevertheless, suspected the purity of its motives, would it on that ground be likely to refuse the ballot? He was unable to come to any conclusion that it would. If there were a vote under the secrecy of the ballot as to the rights of others there would be good reason to oppose it, but that was not the question. Surely no one would say that the Roman Catholics misuse their ballots. Nor could he see that anyone could point out that the introduction of the ballot would lead to anything further, or would affect the status of the people of the Province, or would impair the efficiency of the Public or Separate Schools. Therefore, when his side of the House suggested that a principle which was not new, but well tried, should be extended to the minority, why should such an outcry be raised? If they were the inventors of the ballot, if it were not in use, if they were trying to give it to the Separate Schools first of all, there would be some ground for objection. But if it was wrong for Roman Catholics, why was it not wrong for Protestants?

Under the constitution, Mr. Clancy went on, certain rights were assured to the minority. Keeping that in view, why should anyone be open to the charge of having hidden motives for voting for the compulsory ballot, while now Mr. Conmee was bringing in a bill for a permissive ballot, thereby giving force to the charge that the Roman Catholic clergy have coerced the laity? The purpose of the ballot was that all men might, in their vote, be free and emancipated from the circumstances of daily life which might influence their votes—from the influence of neighbor and employer as well as clergymen. He could cite cases in Public School open voting where men had been prevented from voting because of the pressure at the polls of neighbors, and he could not see why men should not be free from that. He could not see any difference between voting in Separate School elections and in municipal and legislative elections. So long as human nature existed so long would it be well to allow citizens to vote secure from the inspection of anyone, whether pastor, employer, neighbor, or enemy. There was no reason why Roman Catholics should be less anxious than others for this privilege. He would not say that the clergy were in the habit of coercing their people, but he would say that men in that or in any other similar position would be able to exercise a certain influence if they

wished to do so; and he thought it well to protect all against this species of mild coercion, whether by word or deed. This he thought an answer to that objection.

The charge that the Opposition desired to destroy and cripple the Separate Schools, Mr. Clancy declared to be unfounded. The ballot would not impair their usefulness, and there was no conscientious objection to the principle of secret voting; no one could urge that he would be kept from the polls because of it. Mr. Conmee had dragged in all the old animosities he could, and had tried to make out that the Conservatives were opposed to the Separate Schools and trying to force the ballot upon Roman Catholics. Perhaps three-fourths of the members of the House were opposed to Separate Schools, and only all of the Cabinet. He ventured to say that the Attorney General himself would not establish Separate Schools to-day if he had the power. With such a feeling on his own side of the House it was a clap net to try to assail the Conservatives as opposed to Separate Schools, and it was done for some end. Though the majority of the House, and likely of the people of Ontario, were opposed to Separate Schools, however, he thought that they would respect their rights and would deal justly by them. The question was a difficult one, and great responsibilities rested upon the man who discussed it; but he thought that the Government were the ones who were responsible, who had excited the feeling of the minority, who told them that they were attacked, and who said that the motion to give them the ballot was made with hidden motives. The Roman Catholics were honestly alarmed, not because anything was in sight, but because they were told that the Conservatives were trying to destroy Separate Schools.

Hon. Mr. Fraser—What would my hon. friend say to the platform of the Orange Grand Lodge? Does he contend that the Orange body is not in favor of the abolition of Separate Schools? Does he not admit that the members of the Orange body are nearly all Conservatives? Will he say the P.P.A. is not intending to abolish Separate Schools? Is it not therefore idle to say that there is no section of the community against Separate Schools?

Mr. Clancy said that he knew nothing of the Orange body; he believed that once the Liberals laid down a platform of opposition to Separate Schools, and Mr. Fraser had stayed the party.

Hon. Mr. Fraser—I was but a lad going to school then. Surely my hon. friend will not say that I was in the Liberal party at that time.

Mr. Clancy said he was not discussing the Conservative party; if it included the Orange men in the ranks, he was glad. But the opposition of the Liberal party to Separate Schools had not ceased until Mr. Fraser became a man.

Hon. Mr. Fraser said that he had never cast a vote nor had anything to do with the Liberal party during that struggle. During his connection with the party there had not been one syllable in favor of abolition of the Separate Schools. Mr. Clancy would not be so free with his challenges were he in a condition to take care of himself.

Mr. Clancy reiterated his statement that the Liberal party had at one time opposed Separate Schools, and that Mr. Fraser had been reared in the cradle of Liberalism.

Mr. Fraser again denied Mr. Clancy's charge.

Mr. Clancy went on to say that the attitude of the Liberal party had not changed, and that the Attorney General would not at present take the responsibility of establishing Separate Schools. It was not the view of the Orange Grand Lodge alone, but of the majority of the Liberal party. Both political parties were opposed to Separate Schools.

Hon. Mr. Fraser said that he did not know of any Liberal prepared to say that he was going in for the abolition of Separate Schools; he did know of thousands of Conservatives who would say that.

Mr. Clancy repeated the opinion that the majority in both parties would like to see the abolition of Separate Schools. While he did not agree with that view, he believed that they were honest in that opinion. If the Roman Catholics have an enemy in the Province it was the Minister of Education, who had alarmed them and made their interest a football, and who, with no sympathy at all with them, was telling them that the Conservatives were trying to deprive them of their rights. The question was not one of religion, and religious issues should not be introduced. If the permissive ballot were adopted the same evils would follow as from the compulsory ballot. The position of the Government with regard to that was untenable. He would have no hesitation in voting against the bill, because it was false in every way, because it was the same half-way measure which had been taken with regard to the Public Schools—a measure designed to let the Government down easy. Mr. Clancy then remarked that trustees elected by open voting would not be likely to declare for the ballot, and, in reply to a question of Mr. Fraser's, declared that he believed in the municipal machinery being used with the ballot for both Public and Separate School elections. He further declared that the bill would prove a dead letter, and concluded by again

declaring that the ballot would interfere with no man's religion.

Messrs. White, Balfour and Clarke spoke on the same subject, and were followed by

## MR. MEREDITH,

who said He regretted he was not in condition to do justice to the subject. He would first speak of Mr. Conmee. He said he seemed to have been set up for the special purpose of introducing a heated debate. While he had been talking about the loyalty of Irishmen to their country and so on he had been in his heart at a Donnybrook fair, and had been desirous of nothing so much as of introducing heat into the debate. Mr. Meredith objected in very emphatic terms to the reference Mr. Conmee had made to his attitude in 1893, and to the quotation made from his speech, in which Mr. Conmee had declared Mr. Meredith had urged both parties to unite against Roman Catholics as against "a common enemy." If Mr. Conmee had read what had preceded this remark which he had quoted he would have seen that he was referring in this speech to something that had been written by a very high dignitary of the Roman Catholic Church, which had practically advocated keeping the Roman Catholic vote apart from the two political parties and giving it to whichever party would give most in return for that vote. This position, he maintained then and maintained now, was one in opposition to which all classes of people should unite. He challenged the member for Algoma to say the expressions he had quoted had been used in any other sense than this. Yet the hon. gentleman had dared to make the false charge against him, that when he was calling upon the people to unite against a common enemy he had asked them to unite against the Roman Catholics. While he said that, he still asserted that he was firm in the policy and principles upon which his party went to the polls at the last election. They were defeated then. They were taunted continually with the majority which the Government had secured. So long as he had the power to lead the Opposition he did not care whether he was defeated once, twice or three times so long as he was defeated in standing by the principles in which he believed. If the House is to be guided by the arguments of hon. gentlemen opposite, then it would appear that if a word were uttered touching the Separate Schools one would excite the animosity, hatred and hostility of the Roman Catholic body. It might be necessary, in the interests of these schools and of the Roman Catholics themselves, to make these schools more efficient than they are, and this could only be done through the representatives of the people. Yet if these views were accepted, they would be forbidden from doing so. He wanted to know whether the church or any other body had the right to dictate what changes should be made in the law. He, as a representative of the people, although he did not worship at the same altar as the Commissioner of Public Works, had precisely the same right as that hon. gentleman to discuss the question without being charged with partizanship or hostility to the Roman Catholic Church. Hon. gentlemen opposite charged him with raising these cries for the purpose of helping himself into office. He did not like speaking about himself personally, but he thought his record showed he was not one who had done much for the sake of office. He had sat for twenty odd years in the House, and during that time he had sat to the left of the Speaker. He believed if his ambition had been what was suggested, simply to get into power, that he could have got office, but he would not sacrifice his principles for the sake of getting office. No office in the Dominion would induce him to forswear what he believed to be his duty. The Commissioner of Public Works had said that the fact that Separate School affairs were in evidence was an indication that a general election was at hand. He supposed the idea was to impute to the Opposition the matter of having brought them in evidence. But he would like to know who introduced the first bill on the subject this session and who had made the first inflammatory speech. The House had hardly met before the hon. member for Algoma introduced his bill. If anybody was responsible for having introduced the apple of discord into the debate it was Mr. Conmee. He had been careful not to raise any question in the House relating to this matter, in view of the way in which discussions upon it proceeded. The subject having been introduced, he had moved to make it a real ballot, and not a sham ballot. He was within his rights in doing so surely. He was charged with inconsistency on this question. He did not care whether he was consistent or not, so that he was right to-day. The Attorney General might as well be charged with inconsistency as himself. He had voted against the ballot in 1890 in any form for Separate Schools, and now was prepared to vote for the bill, on the ground that a desire had grown up for it on the part of Roman Catholics. He denied that the Province had ever surrendered the power to control these schools, just as they controlled other schools. Coming down to a practicable question, it seemed to him it would be reasonable, so long as these schools existed, that a fair and reasonable system of text-books should be used in the schools, and that the religion taught

in the schools should be taught apart from the matter in the text-books. He denied there was any constitutional reason why the Separate School Trustees should not be elected by ballot, according to his recent resolution. There was nothing in the advocacy of the ballot that conflicted with the B.N.A. act. He was going to vote against this bill. He believed that instead of settling it it would reopen the question. The day was coming when the ballot must be used for all schools. Why not settle it now by making a law for both classes of schools, settling the question once and for all by declaring the ballot must be used? He had said nothing and would say nothing to hurt the feelings of anybody.

He had no sympathy with attacks upon any religious body, Mr. Meredith said. He believed in Roman Catholics having all the religious rights which Protestants enjoy, and he would withdraw none of their rights. He had no sympathy with attempts to ostracize Roman Catholics from office; he would give the same position to Roman Catholics as to Protestants, but that had not been the practice in the country. He would not give to any man a position to which he was not entitled, and one of the troubles of the country had been that in the formation of the Government sectionalism and sectarianism have had so much influence. It would be a good thing for the country and for civilization if in the administration of the affairs of the country the best men were chosen. These influences of sects and sections were making against the formation of united Canada.

In conclusion, he apologized to the House if his language had been too strong. At the same time he wished to take back nothing, for he felt that he had been unjustly attacked. He had never insulted by revolution or by word any class of citizens, and had never said anything to give offence to any creed.

## THE ATTORNEY GENERAL.

The Attorney-General said Mr. Meredith had made a very furious speech, and he was sure quite nine-tenths of it had been concerning himself, what he had done, and what he wished to do. He said he could have got into office if he wished to. Well, the hon. gentleman had been in Opposition for twenty years, and was still there. He (the Attorney-General) did not know what he could have done that he had not done to get office. He had not been particular about always taking the same views of things, but still he had been unsuccessful, and he (Sir Oliver, apprehended he would still be unsuccessful at the ensuing elections. The hon. gentleman said he stood by his principles. He (the speaker) did not know what those principles were, and he thought the country did not. They had been changed so often. They had been changed in regard to the very matter that was now under discussion. The Attorney-General read from a speech by Mr. Meredith on the subject of the ballot and Separate Schools, he delivered in 1893, first remarking that the issue now between the two sides of the House was whether the ballot, if introduced into Separate Schools, should apply as in the case of Public Schools, or should be compulsory. Mr. Meredith had then taken the views the Government was now taking on this very matter. This speech in question was made in January 23, 1893, and in that speech Mr. Meredith had stated that it was not desirable that the House should force upon the supporters of the Separate Schools a system of voting distasteful to them (Mr. Meredith—Hear, hear). The Attorney-General said Mr. Meredith took just the opposite position now. The Roman Catholics of the Province were not prepared to adopt the ballot in the way he now wished to compel them to do; but there were some indications that they were willing to accept it in the same way in which it was applied to Public Schools. Mr. Meredith felt in 1893, as the Liberal members of the House felt it now, that the House should not force upon the Roman Catholics a bill that was distasteful to them. But he now desired to compel Roman Catholics to adopt the ballot system. Did he not see how impossible it was to get Roman Catholics to acquiesce in this when the bill was forced upon them from a Protestant standpoint? Mr. Meredith had referred to some difficulties about school elections that had occurred in two places, and that, too, not in every year, but in one year or two years at the utmost. Could the Protestant portion of the community expect that Roman Catholics would adopt the ballot to a greater extent than Public Schools? That they would be willing to adopt the ballot when they are not asking for it? It was the Protestants who were asking for the ballot for Roman Catholics. Those who advocated it said to them: "You are too much in the hands of your clergy; you cannot elect the trustees you wish; you want to give you the ballot for the purpose of freeing you from the influence of your clergy." He was quite sure no Protestant denomination would accept a measure forced upon them in that way. If another denomination were to approach it with the remark, "You are not free; you cannot do what you like. It is necessary that we who are opposed to your religion should interfere to give you the rights you ought to have," what would be the result? Why force the ballot upon the Catholics? He approved of the ballot himself. He thought it was the

best system of voting. He expected the Roman Catholics themselves, some day or other, to adopt it. He had, however, no expectation of their ever adopting it so long as the question was dealt with as at present by hon gentlemen opposite. Mr. Meredith claimed it was in the interests of Roman Catholics they should have the compulsory ballot. Surely Roman Catholics themselves were the best judges of that. There was no doubt the great majority of them were at present opposed to it. If hon. gentlemen really thought as they argued their course of action should be the reverse of what it now was. Instead of endeavoring to force the ballot upon them they should endeavor to show the minority the advantages of the system, and by good will and kindness try to overcome their opposition. Mr. Meredith said the B. N. A. act recognized the influence of no church in the matter of schools. He did not know that anybody had ever said it did. It was, however, quite natural for Roman Catholics to call the Separate Schools "their" schools. Another point to which Mr. Meredith had objected was because they were under Roman Catholic management, and the children there were Roman Catholics. Mr. Meredith had said religion should not be taught in text-books. He thought if they were entitled to teach the doctrines of their church in their schools they must be allowed also to determine how they should do so. If their plan was that their readers should contain religious teaching he did not know why they should not carry out that plan. He thought if they were to be allowed to teach their doctrines they must be allowed to do so in their own way. The Commissioner of Public Works had said the imposition of the compulsory ballot was beyond the jurisdiction of the Legislature. He had conversed with the Commissioner about the matter. The Commissioner had very strong views. He (the Attorney-General) did not pretend that the Commissioner had convinced him with reference to the constitutional point, but the ballot might be connected with machinery which the House had no power to create. Whether or not it was possible to introduce the ballot without some objectionable details of machinery he was at present not prepared to say. According to the contentions of Mr. Meredith, whatever changes were effected in regard to the Public Schools should be similarly effected in the Separate Schools, that the change in the one case would necessarily follow that in the other. He did not think that at the time the act was framed anybody would have suggested this. There might be many things which would not be suitable for Separate Schools. If Mr. Meredith's views prevailed and the municipal system governed the election of Separate School trustees, the returning officer would be in almost every case a Protestant. He thought Roman Catholics would have the right to complain in such a case. In case of a tie the returning officer would have the right to give the casting vote, another detail that would be decidedly objectionable to Roman Catholics. He thought it was out of the question. No doubt we should do whatever was possible to make them good schools. Whatever legislation was necessary for that purpose could not be refused. That was the spirit of the B. N. A. act. It expressly provided for that. Hon. gentlemen opposite might imagine the existence of divergencies between the clergy and the laity of the Roman Catholic Church, but, looking at the matter calmly, and taking the Province all over, it was perfectly clear, he thought, that there was the greatest possible smity between the two. Protestants should not assume anything of the kind, because there appeared to be no ground for it. Whatever power the clergy of the Roman Catholic Church possessed they were allowed by the laity. The present question was between the optional system of the ballot, as it prevailed in the Public Schools, and the compulsory system, urged by the Opposition. The leader of the Opposition advocated the compulsory system. He (the Attorney-General) favored the optional or permissive system. Whether Roman Catholics favored the permissive ballot or not, it was perfectly certain they did not favor the compulsory ballot. He hoped the House would by a large majority vote for the second reading of the bill providing for the optional system. (Applause.)

HON. MR. FRASER.

The Commissioner of Public Works then added some remarks which his weakness had prevented him making earlier in the debate. He said if he had had any doubt at the time this discussion started as to the attitude he should assume in regard to the present bill at the present time he certainly had none now. He gathered from the leader of the Opposition and from the members for Kent and Essex that so far as Separate School elections were concerned their proposition was that the municipal system was to be applied to those elections. The Roman Catholics were to be deprived of all the rights and privileges they enjoyed, and turned over to the municipal machinery. So far as he had considered the matter, he considered it so much ultra vires of this House that he had no hesitation in saying it would be the bounden duty of Separate School supporters, if this House passed such a measure, to resist that law to the utter-

most, and to test it in the final court of the realm. Therefore, having regard to the bill of the hon. member for Algoma, and what he said he proposed to do to his bill by way of amendment, he did not propose to strengthen the attitude or the position or the arguments of any of those gentlemen whom he had named by voting against the bill at this step. He preferred to wait until he had seen the amendments. He did not propose to play into the hands of those who were dealing a blow at the Separate School system, though some of them might not think they were so doing. If the House exceeded its jurisdiction and passed a measure they were not entitled to, and the Separate School supporters submitted to that, they were involving them selves in danger. The position of Mr. Meredith was that this House had complete control over the system of Separate Schools, as to the text books, as to the election of the trustees, the machinery of the schools, and in every possible way and shape and manner. If this were the case the people of the Province had been living in a false paradise for the last quarter of a century, and those who had been conducting the affairs of the Province all this time had been dreaming that a system was established under the guarantees of the B. N. A. act which had really no existence. If this were true, the sooner Roman Catholics found it out the better. But he did not propose to help the agitation so far as these hon. gentlemen were concerned, because if they were to defeat the proposition at this stage they would make it a beverage for the passage of something very much more objectionable. He preferred, therefore, at this stage of the bill, that it should go to the second reading, and await the amendments that were proposed. That, he thought, should be the attitude of all those who thought, as he did, that the House had no right to impose a compulsory ballot. His constitutional objections were as follows:—The B. N. A. act spoke not only of the "rights," but of "rights and privileges." No legislation should judiciously affect "the rights and privileges," etc. The Roman Catholics had certain privileges by the act. One of these was—and he drew a distinction between the actual mode of voting and the machinery leading up to the vote—that they had certain forms of machinery assured to them. One of these rights and privileges was that of election by open voting. It might be urged that open voting was not a privilege; but if the ballot had been given them, and if the present proposition were to change to open voting. It would be conceded that the original manner of voting was a privilege, and, as a matter of law, open voting certainly was a privilege falling under the terms of the act. Another privilege was the selection of their own Returning Officers through the Separate School Boards. That privilege, and the privilege of appointing their own teachers, were the two great privileges which they possessed. If one could be taken away, so could the other; and where would be the principle of Separate Schools if the appointment of their own teachers could be assailed? The determination of the number of polling places would also be taken away from them under a compulsory ballot system. As it is, the boards have the right to decide upon the number of polling places and Returning Officers; under the compulsory system this right would be taken away. Another privilege is that of deciding upon the time of the election. Under a compulsory ballot system they could not say when the election would take place, and it would be dragged into the turmoils and evils of a municipal contest. He would propose a case: If the Legislature were to change the style of selection of Public School Trustees from election to appointment by the Municipal Councils, would the Separate Schools be compelled to follow suit? In fact, the whole subject was surrounded with difficulties, and he thought their ready acquiescence showed that neither Mr. Clancy nor White had really thought the matter out in all its bearings. If the compulsory ballot were applied to the City of Toronto, what would be the result? In the first place, over 150 polling places would be used, some 30 or 40 in each ward, for the machinery of Public School elections would have to be used. That might be fair enough for Public School elections, where the electors formed seven-eighths or more of the entire voting population, but for the Separate Schools it would mean the appointment of over 30 Returning Officers for every ward, even if the trustees were elected by acclamation, and at present they get along very well with only one or two in a ward. That would be one bad consequence. Then these Returning Officers would be appointed by the machinery of the municipalities, and these bodies might be opposed to Separate Schools, and, in order to bedevil them, might appoint certain men Returning Officers for the express purpose of making trouble. That showed the difficulties which would be entailed by the adoption of the system. In these ways, the rights and privileges of the minority would be invaded.

Mr. Meredith—What would be the difference?

Hon. Mr. Fraser replied that if the House could do these things, it could do a great many other things that would go far towards

crippling and destroying the Separate School system.

MR. MEREDITH

Mr. Meredith spoke briefly, holding that the effect of the argument that the compulsory ballot would be an infringement of the rights of Roman Catholics would be that the changes of the law which had already been made by the House had been equally unconstitutional. Among those changes was the one which changed the status of Roman Catholics from being supporters of Public Schools until they formally changed over to the Separate Schools, to that of prima facie supporters of the Separate Schools until they expressly changed over to be Public School supporters. Mr. Fraser's argument proved too much, for it made the one change as unconstitutional as the other. However, the decision of ex Vice Chancellor Blake was that the machinery of the Separate Schools was in the control of the Province.

Hon. Mr. Fraser asked if he would say that it would be in the constitutional rights of the Province to have the Separate School Trustees appointed by the Municipal Council, provided that the same change was made in the case of the Public School Boards. Or, to take another case, if the Public Schools were to adopt the system of cumulative voting, would it be in the power of the Province to force the Roman Catholics to try the same system for their elections? Mr. Meredith thought the first contingency was impossible. But Mr. Fraser rejoined that it was in the power of the Province to make such regulations as regards Public Schools, and that it was the system in use in England. As for the second, Mr. Meredith would not favor that at all. It would be against the fundamental principles, he thought, in that each man would have three votes or ten votes. Mr. Fraser's argument would be that no power short of the Imperial Parliament could change the machinery of the Separate Schools.

Hon. Mr. Fraser—Quite so. Mr. Meredith thought that would be a cast-iron system: it would be to put the Roman Catholics in a straight jacket. Every change of machinery would be forbidden, even as to the notices required. He did not believe that it was the intention of the framers of the B. N. A. act to inflict such a cast-iron constitution on the Roman Catholics.

Hon. Mr. Fraser—Then the Province can abolish the Separate School system altogether.

Mr. Meredith—No, it has been given to us.

The vote was then taken, and resulted in the bill being carried by 52 to 33. Mr. McNaughton voting with the Government and Mr. McCallum and Mr. Campbell (Durham) voting with the Opposition.

Church Dedication.

His Grace Archbishop Cleary of Kingston dedicated a new and beautiful Church at Portsmouth on the 24th ult.

The following address was presented by the Congregation to the Archbishop, which was read by Mr. Herbert Sullivan:

MAY IT PLEASE YOUR GRACE:

The people of this Village of Portsmouth welcome this day with hearts full of joy and thanksgiving.

Often have we wished and prayed that the Eternal Son of God would in his Infinite Mercy provide for Himself a suitable home within reach of our daily visit; but though we prayed for it, we did not hope our prayers would so soon find such an answer. Hence the greatness of our joy to-day.

We are fully conscious of the unspeakable blessing a Temple of God brings to the faithful of its neighborhood.

We know it is for them a continual remembrance of those duties they owe to Him and each other; a daily lifting up of our hearts to the Great Creator, to whose greater honor it was built; but above all should it be for them, and we shall ever strive to make it for ourselves, and ever present means, to enkindle in our souls a great love towards the Merciful Son of God, who condescends to honor our Churches with "His Sacramental Presence."

When your Grace called us together some two years ago and told us of your desire to give to the Lord Jesus Christ a home in this Village, though we knew still more that the words of your Grace were certain of accomplishment, we could not imagine a Church of such beauty and grandeur would be provided for us. We were entirely unprepared for the munificence of your donations, and for the interest you have taken in order to secure to us and to our children for ever the blessings of that faith that alone brings Eternal Life.

We wish then to express to your Grace our heartfelt thanks, and we take advantage of this opportunity to tell you how proud we feel every time we lift our eyes from our daily work and see crowning our little Village this obode of the Living God, standing forth in the beauty of its architecture, flanked by its tower (surpassed by none in the Dominion), holding aloft the symbol of our Redemption.

That the merits of that redemption may be applied to our souls we humbly pray God; that we may spend our lives serving Him, who while on earth thought but of us:

and when the finger of death beckons us to bar of God's Justice we may hear from the lips of the Saviour those words which He addressed to the poor penitent thief who was crucified by His side on Calvary. "This day thou shalt be with Me in Paradise."

His Grace made an eloquent reply dwelling on the advantage of having such a beautiful home for our Divine Lord, where He can dwell day and night with His people, and they can come and offer their humble petitions to Him.

Archbishop Cleary has made the princely offering of \$10,000 towards the new Church.

The following were amongst the priests present: Mgr. Farrelly, Vicar General (Gauthier), Deans Murray, O'Connor and Masterson, Rev. Fathers Kelly, Hogan, O'Connor, Carson, Coolari, Hartigan, O'Brien, Duffus, Quinn, Davis, Twomey, Spratt, Martagh, Twohey, Killeen, Fleming, Fox, McCarthy, (Road) M. Carthy, (Merrickville) M. J. Spratt, (Toledo) O'Rourke, Carey, Kelly, (Yonge) O'Gorman, Kehoe and Neville.

Forty Hours Devotions.

The neat Church of St. Joseph's, Leslieville looked its best on Sunday week last when the devotions of the Forty Hours were opened. Its freshly painted walls, and chaste altar beautifully decorated with natural flowers, gave solemnity and expression to the faith and piety of the occasion. The zealous pastor Father Bergin was assisted in the ceremonies of the morning by Father Shaughnessy, C.S.B., and Mr. Fitzgerald both of St. Michael's College. In the evening Father McBrady, C.S.B., preached a very eloquent sermon to a crowded congregation upon the Real Presence. As with the other congregations of the City the priests were kept busy with confessions, and the Church was filled morning and evening with splendid congregations. Throughout the Devotions which lasted till the Wednesday morning, Father Bergin was assisted by Father Shaughnessy, C.S.B., and some of the Redemptorist Fathers. It was a source of deep regret that on account of illness His Grace was unable to be present. It was the only one of the Forty Hours at which his Grace was unable to preach.

Organ Recital.

St. Basil's Church was filled Wednesday evening, the 25th ult., by an appreciative audience to hear the organ recital by Mr. F. A. Moore, who was ably assisted by the choir, and the following ladies and gentlemen: M. S. O'Hara, Mrs. Juliette D'Ervioux Smith, Messrs. Warrington, Kirk and F. A. Anglin. "Come unto me" was exquisitely sung by Mrs. Smith, as also "Honour and Arms" from Sanson by Mr. Warrington. The "Sanctus" from Gounod's Messe Solennelle, by Mr. Kirk and the choir, and the trio "O Jesu Dulcis Memoria" by Mrs. Smith, Messrs. J. F. Kirk and F. A. Anglin were well rendered. The "Andantino in D flat" and the "Berceuse" on the organ by Mr. Moore were enjoyed thoroughly. The "March in D flat" of Alex. Guilmant was played with great taste by Mr. Moore and closed one of the most enjoyable musical evenings ever spent in St. Basil's.

The C. Y. L. L. A.

The entertainment under the auspices of the C. Y. L. L. A., in St. Patrick's Hall on the evening of May 16th, promises to be an intellectual treat. His Grace the Archbishop is to give an address on an interesting subject, and the Young Ladies have endeavored to procure some of the best Musical talent in the City.

Musical Vespers.

St. Michael's Cathedral was crowded last Sunday evening upon the occasion of Musical Vespers and a special sermon by the Rev. Father McBrady, C.S.B., of St. Michael's College. The orator of the evening spoke upon the holy Sacrifice of the Mass. A collection was taken up in aid of the Cathedral building fund.

St. Michael's College.

The students of the above named institution entered upon their annual retreat on Sunday evening. It continued until the 7 o'clock Mass this morning when it closed with the Paps Benediction. One of the Redemptorist Fathers from St. Patrick's Church, Father Dodsworth, preached it.

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## MR. FRASER'S SPEECH.

When Mr. Conmee rose to move the second reading of his bill there were a few visitors in the galleries and a fairly large attendance of members of the House. Sir Oliver Mowat was in his place, and beside him sat Mr. Fraser, Mr. Hardy, Mr. Ross, Mr. Gibson and Mr. Harcourt. Opposite sat Mr. Meredith, supported by Mr. Wood, Mr. Clancy, Mr. Clarke, Mr. Kerns and Mr. Marter. Mr. Sol. White followed the remarks of the speaker closely from his desk behind Mr. Meredith. Mr. Harty looked on complacently. Mr. Evanturel was also in his place.

It cannot be said that Mr. Conmee's power lies in the delivery of a set speech. Such a task requires a mental constitution for which his business life has left him now somewhat unfitted. This was peculiarly evidenced when any member of the Opposition interrupted him. At such times the faculties of rapid thought and invincible determination were strikingly illustrated and gave an agreeable flavor to the proceedings.

When Mr. Conmee had finished speaking, after eulogizing the public conduct of Catholics in all countries, and urging the need of mutual toleration and amity between all neighbors in the course of building up a Canadian nationality, there was a short pause. As no one rose on the other side of the House it became evident that both parties were waiting to hear from Mr. Fraser, who, all this time, had been sitting, with folded arms, listening attentively. He removed his overcoat and rose; and, as he turned to address the Speaker, both sides of the House joined in that disorderly slamming of desk covers which is intended to indicate approbation.

As Mr. Fraser expressed the hope, at the outset of his remarks, that his strength would be sufficient to carry him through the argument he desired to make, one who knew nothing of the state of his health would be surprised at the need for such a statement, for the tone of his voice was as full and as strong as it was before. Without being loud, it was so distinct and even as to penetrate to every part of the chamber—a thing which some of the best of speakers cannot accomplish at any endeavor. As he proceeded his voice and gesture grew more and more animated; and any one who listened to his great argument some years ago would have been reminded of that masterpiece, and have thought, as the clear forceful sentences followed each other in happy and logical sequence, that one more such triumph would be scored. But such was not to be. On the previous occasion a false note was, at intervals, observable in his voice when he began, but as he went on and on until more than three hours had passed, and midnight had been left behind, and then one o'clock, and still the galleries were full, and still the members were listening, yet always the orator's voice grew stronger.

This time there was a change. After speaking for less than half an hour his physical strength gave out; and, remarking to the Speaker of the House that he felt he would be unable to conclude, he sank into his chair and shortly after left the House. The courtesy of Sir Oliver Mowat, who spoke for the Government side of the House, in desiring that the debate should be adjourned, was fully and heartily met by that of Mr. Meredith, representing the Opposition. In the evening, after recess, Mr. Fraser, being still unable to proceed, the debate was further adjourned until next morning at eleven.

On Tuesday, April 24th, immediately after the House opened and prayers were read by the Speaker, Messrs. Hardy, Ross, Fraser, and Harcourt came in together and took their places. The orders of the day being called Mr. Fraser rose, and, first thanking the

House for the kindness it had done him, which, he said, was but one of many, and for which he would be ever thankful, he proceeded with the discussion. On the previous evening he had referred to the action of Catholic members of the House; now he referred to the respective attitude of the Catholic clergy and laity to the schools and to each other. Midway in a sentence in which he spoke of the necessity of union of endeavor and mutual assistance on the part of clergy and laity he stopped and was unable to proceed. When he began speaking the ears of his colleagues in the Cabinet were set to listen, but their eyes were averted, and so remained, even when he took his seat and bowed his head upon his desk, disappointed and dejected. A sense of painful sympathy pervaded the chamber. When, in a minute, Sir Oliver Mowat rose and said that Mr. Fraser desired the debate to proceed without further reference to himself, his tone was so suppressed that his words were indistinguishable except to those near him.

After these two failures it might have been expected that Mr. Fraser would have chosen some means of making known his views other than that which had proven so exhaustive of his strength. With most men physical inability would have warranted non-participation in the debate. By few indeed would a second attempt have been made after one failure. But to have failed a second time, and then in face of the consequent exhaustion to have sat out the debate, interrupting and correcting speakers who ventured erroneous statements, and to wind up near the end of the long afternoon by a third and successful attempt, is to have shown a courage and a devotion of which perhaps all history does not afford a parallel. It is of a piece with the solicitude that brought him back from the health resort to supervise the erection, under such peculiarly honorable circumstances, of the building in which he spoke—an enterprise unique in the history of the construction of public works. Grattan, rising from his bed of sickness, going to the Irish Parliament, and obtaining consent to address the House while seated; and Chatham, swathed in flannels, addressing the Lords, have heretofore stood apart in the sight of parliamentary peoples. The episodes of April the twenty-third and twenty-fourth, eighteen hundred and ninety-four, enacted in the Legislative Assembly of Ontario take rank with these.

## A Very Pretty Story.

A very pretty story reached me, says the London correspondent, and I give it as deserving a special pathos from the rumors which are circling round the name of the ex-Prime Minister. People have heard a good deal lately about the little granddaughter of Mr. Gladstone, Dorothy Drew, and it is generally known that she is now his almost constant companion in his snatches of leisure. I am told that the other day, when the Prime Minister was going out for a drive, he was being urged by a member of the family to wrap himself up well, as he was looking rather worn and pallid, when little Dorothy ran up to the white-haired old man and beseeched him. "Let me go with you, grandpa," she said; "you know I take care of you now." It is a pretty story, and I am told that it is a true one.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Adversity is sometimes hard upon a man but for one man who can stand prosperity there are a hundred who will stand adversity.—Jane Carlyle.

## Rev. Father Conway.

The following reference has been made in a recent issue of the *Irish World* to our esteemed friend, Rev. Father Conway, of the Peterborough diocese, who left last week on a visit to the old land:

"One of the active workers for the past forty years in the development of the Church in Ontario is the Rev. Patrick Conway, at present stationed at Norwood in the Peterborough diocese. He was born at Drumod, Leitrim County, Ireland, and was educated in France. He comes of a family noted for the number of representatives given to the priesthood, and to the cause of Irish patriotism and in his youth he was equally noted as an athlete and a brilliant scholar. He concluded his theological course at Baltimore, and was ordained in 1854. He was assigned as assistant to his uncle, Dean Gratton of St. Catharines, Ontario, where his remarkable physical strength and endurance, no less than his brilliant attainments, especially fitted him for missionary and administrative work. He was a favorite with Bishop de Charbonnel, and his successor Archbishop Lynch, under whose administration he was Chancellor of the Archdiocese. When Bishop Jamot in 1882 was assigned to the newly created diocese of Peterboro', Father Conway consented to accompany him as chancellor, in which capacity he served until a few years ago, when he came near losing his life by being thrown from his horse. The less onerous charge of the Norwood parish has since enabled him to recover his health, and though he is fast approaching the allotted three score and ten, his active movements and erect figure are more suggestive of forty than that of sixty-six. In the conferences of the priests, he is known as the "Patriarch." Last Summer he attended the celebration of the silver jubilee of Father Sullivan of Thorold, Ont. At high mass in honor of the event, which was celebrated by Father Sullivan, Father Conway, who had prepared him for his first communion, was deacon and the sub-deacon was a priest whom Father Sullivan had prepared for his first communion in a church where Father Conway had been pastor thirty years before, so that priests representing three generations participated in the same mass.

"He is a strict total abstinence, a fact to which he attributes largely the health and vigor which are still his in spite of his advanced years, and his popularity amongst the people is not confined to his own congregation, but is shared by the whole community. The *Irish World* learns that he is about to make a visit to his native land next month, and wishes him a cordial Godspeed and safe return."

## Condolence.

At the last meeting of the Dunnville Branch of the Catholic Mutual Benefit Association the following resolution of condolence was moved by Bro. John Burke, seconded by Bro. John Corcoran,

That whereas it has please God whose judgements are incomprehensible and ways unsearchable, to remove by death, Mrs. Flanagan, beloved mother of our esteemed Recording Secretary, John Flanagan, and Mrs. Barry, beloved wife of our esteemed 2nd Vice-President David Barry, be it therefore.

Resolved—That the members of this Branch whilst humbly bowing to the will of God, desire to express and place on record their profound sympathy with our worthy brothers and their good families, who bore their sad bereavement with Christian fortitude and edifying resignation to God's Holy Will.

And whereas the deceased, consoled and fortified by the reception of the last Sacraments, died edifying deaths—Mrs. Flanagan at a mature age with her family well provided—but Mrs. Barry, after a few days of intense suffering during which her resignation to the Divine Will was perfect, in the spring time of her life when the flower of her youth's fair promise was about to blossom or the blossom about to ripen into fruit in the shape of a young, lovable family of nine children who were her joy and her crown, and her consolation. Be it therefore.

Resolved—That we beseech the God of all consolation to console the breaking hearts of her bereaved husband and aged widowed mother in her justifiable grief.

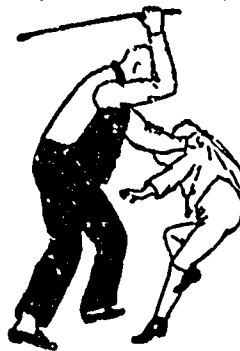
Resolved that a copy of these resolutions be sent to Bros. Flanagan and Barry; a copy spread on the minutes of this meeting; a copy to the *Catholic Record*, *CATHOLIC REGISTER*, and to our own local papers for publication. Signed,

JOHN BURKE, Finan. Sec.  
JOHN J. CORCORAN, Asst. Rec. Sec.  
JOHN EGAN, Chancellor.  
Committee.

The man who called sarsaparilla a fraud, had good reason, for he got hold of a worthless mixture at "reduced rates." He changed his opinion, however, when he began to take Ayer's Sarsaparilla. It pays to be careful when buying medicines.

It sometimes happens that the saints cannot obtain that which they ask of God. In this case, their prayers are better heard than if they had received that which they desire.—St. Bernard.

## CHILDREN WHO SUFFER



from scrofulous, skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the

blood. For children who are puny, pale or weak, the "Discovery" is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from "grippe," or in convalescence from pneumonia, fevers, and other wasting diseases, it speedsily and surely invigorates and builds up the whole system.

For all diseases caused by a torpid liver or impure blood, as Dyspepsia and Biliousness, if it doesn't benefit or cure in every case, the money is returned.

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1-y REV. J. R. TEEFY, President

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A Flower for each day of the Month of May...	10
New Month of May. Cloth	40
The Young Girl's Month of May. Paper	10
Our Lady's Month. Cloth	25
Tickets for the Month of May, per package	5
A Flower every Evening of the Month of May. Cloth	35
Little Month of Mary. Leatherette	35
The Child's Month of May. Paper	10
" " " " " Cloth	18
New May Devotions. By Rev. A. Wirth, O.S.B.	1 00
The Month of May. For Congregational Use. Cloth	00
<b>SOUVENIRS FOR HOLY COMMUNION.</b>	
The Great Day; or Souvenir of Holy Communion. Cloth	45
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**A Poem by the Pope.**

The eminent historian, Cesare Cantù, who has lately celebrated his ninetieth birthday, addressed a touching letter to His Holiness Leo XIII. on New Year's Day. With his reply His Holiness sent a poem, of which the following is a word for word translation into English:

**DEATH**

The setting sun, which is fading fast,  
Its last rays, oh Leo, on thee has cast;  
In the dried-up veins and glassy eyes  
The fire of life burns slow and dies  
Death strikes the blow, the cold remains  
Enclosed in shroud a tomb retains;  
But free from prison the spirit flies  
Entraptured, full winged, to the skies.  
Of a long rough road, the longed-for goal  
Grant, dear Lord, this wish of my soul.  
If worthy you find me through grace  
In heaven assign me to a place.

Jan. 27, 1894.

Leo XIII

**A MIRACULOUS ESCAPE.**

One of the most remarkable escapes from instant death that has been reported by the police of this city occurred shortly after twelve o'clock yesterday, (Tuesday) when young Frank Smith fell from the fifth floor of No. 66 Pine street to the ground floor and escaped unhurt.

Young Smith is employed as a printer by Davis & Chrystie, printers at No. 66 Pine street, and is a bright looking boy about seventeen years old. Shortly after twelve o'clock, after he had lunch, he and Jeremiah Myer began a race around the big room. The printing establishment occupies all of the top floor. In one corner is a hatchway that is not much in use at present.

There is no hatch door covering the opening, but in order to prevent accident a floor footboard is placed around the opening, standing upright. They became excited in the chase, and as young Smith approached the hatchway he slipped and fell to the floor. Before he could save himself his body was thrown against the protecting board of the hatchway, which broke, and he fell headlong into the open hatchway.

Over and over he turned in his descent, and when he struck the ground floor he lay there without motion. An ambulance surgeon applied restoratives, and the lad was removed to the telegraph office in the building. In ten minutes he opened his eyes.

The surgeon was surprised to find no bones broken and the only bruises on young Smith were two small discolorations on his face and a slight bruise on one of his feet.

In the meantime Smith's companions in the shop came tumbling down the stairway expecting to see their companion lying dead on the sidewalk. Their joy knew no bounds when they found that he was well and apparently unhurt. The lad was sent to his home, No. 1,017 Atlantic avenue, Brooklyn, in a carriage.

I called at young Smith's home last night, and found that he was perfectly well, and was suffering from no bad effects from his lofty tumble. He said he did not remember anything after striking the board around the hatchway, until he found himself sitting in the telegraph office with a crowd around him.

He added that he expected to go to work in a few days.

Young Smith's father told me that the only solution in his mind for the miraculous escape from death was an intervention of God.

He said that Frank wore the scapular and also "St. Joseph's cord," which insures the wearer the protection of St. Joseph. The boy had just put the cord on. Frank's mother was of the opinion that his life was saved by the wearing of those symbols of faith.—*New York Herald.*

The above account appeared in the *New York Herald* of Wednesday, the feast of Saint Joseph. A few words of explanation will make it clear to all Catholics that this miracle must be ascribed to Saint Joseph. The Smith

family, mentioned in the *Herald*, are members of St. Joseph's Union, a society established by the late Father Drumgoole for the support of homeless and destitute children.

The mother of the boy in speaking to Father Dougherty, successor to Father Drumgoole, about the miraculous escape of her son, said she attributed it entirely to the fact that she was a member of St. Joseph's Union. "On Saturday night," she said, "I had a dream in which I saw my son dead and mangled. The next day (Sunday) I procured from the Mission Home on Lafayette Place the cord of Saint Joseph and placed it on my son and requested at the same time the prayer's of the members of Saint Joseph's Union for him. I endeavored to do all in my power for the homeless and destitute little ones of the Mission of the Immaculate Virgin and now God has rewarded me by protecting my own little son from instant death by the miraculous assistance of St. Joseph."

It is also a remarkable fact that the publication of this miracle worked by Saint Joseph appeared in the papers on Saint Joseph's feast, Wednesday last.—*Catholic Review.*

**Selling Napoleon's Library.**

Fifty one volumes which formed the library of Napoleon at St. Helena will be sold at auction in London this month. All the volumes have his library stamp on the titles, and are enclosed in a well-made box with lock and key, the lid ornamented with a crowned N.

The history of these books is curious, though well defined. On the death of Napoleon, his effects in St. Helena were sent home and divided among his brothers. Jerome Bonaparte received, besides other things, this box of books, and presented them with an autograph letter to Baron Stolling, one of the gentlemen in his service. The Baron left them to his wife, who married again, died as Frau von Wiedburg, and left the books to her adopted daughter, Fraulein Malvine Fischer, of Arolsen, Waldsen, Germany, by whose instructions they are now offered for sale. The autograph letter sent by Jerome Napoleon to Baron Stolling accompanies the books.

These books include the "Histoire de France," by Velly, Villaret and Garnier, in thirty volumes, the Duc de Sully's "Memories," in eight volumes, with a cardinal's arms in gold on the sides; the "Vie," of the Duc de Villars; the Histoire of the Viscount de Tarenne, and an odd volume of "Gil Blas,"—*Full Mall Budget.*

**The Moral of This!**

Mrs. Max went house-hunting last week and met with usual variety of incidents that attend that unpleasant task. Each night on her husband's return from work she detailed her adventures. One of them is worth repeating.

The house hunter was looking at a house in Roseville, and the retiring occupant, after exhibiting the downstairs room, took Mrs. Max up in the attic. Looking at the bleak rafters and broken roof, the latter remarked: "This must be a very cold room in winter."

"Oh, it is," cheerfully assented the occupant, "and the roof leaks dreadfully, but then none of the family used this room; this was the servant-girl's bedroom."

Mrs. Max didn't say anything, but when the woman began to tell her trouble in getting a servant-girl to stay with her she did not wonder at it.—*Newark Call.*

The sums which the Catholic world has offered to Leo XIII. for the new Church of St. Joachim, as an episcopal jubilee gift, amount so far to 638,435 lire, or over £25,000 sterling.

**A NEW BRUNSWICK STORY.**

**The Remarkable Experience of a Husband and Wife.**

*The One Suffering from General Debility and the other from the after effects of Typhoid Fever were Gradually Growing Weaker when a Cure came—Both now Restored to Perfect Health.*

*From the Newcastle, N. B., Union Advocate.*

Quite recently there came to the knowledge of the proprietor of the Union Advocate, two cases of residents of Newcastle having been greatly benefitted by the use of Dr. Williams' Pink Pills, and these were thought to be of sufficient interest to warrant their being published in the interests of humanity, if the parties interested had no objection to the facts being published. Consequently a reporter of this paper called upon the parties and obtained from them cheerfully all the particulars. Mr. and Mrs. Hammill removed from Fort Fairfield, Maine, to Newcastle, N. B., about fourteen months ago. For two years previous Mrs. Hammill had been in a very poor state of health and was steadily growing weaker and running down, until she was unable to do the necessary work about the house, and the little she did used her up completely. Pains in the back and limbs, weakness, dizziness and other disagreeable symptoms troubled her. For some time she was under treatment of several doctors at Fort Fairfield, and also since she moved here. But they effected no improvement to her run down system and she was gradually growing worse and had given up all hope of regaining her health. Having read accounts of the cures effected by the use of Dr. Williams' Pink Pills she decided last July to try them and see if she could be benefited thereby. She purchased some from Mr. H. H. Johnston, druggist, and commenced to take them and has since continued to take them with, to her wonderful results. She had taken but a few boxes when a gradual improvement seemed to be taking place. The pains in her back and limbs left her as did the other unpleasant symptoms, and at the present time she is as well as ever she was and without feeling the tiredness and exhaustion of her former state.

At her recommendation her husband also began the use of Pink Pills. About a year before coming to Newcastle he had suffered from an attack of typhoid fever, from the effects of which he did not recover his former health. His blood seemed to be thin and watery, and he was weak and easily worn out.

Through all this he kept steadily at work, although he says that when night came he was thoroughly worried and depressed, not knowing how to obtain relief. When his wife began to feel the beneficial effects of Pink Pills she urged him to try them and he did so. After taking three boxes he began to feel a wonderful change. The tired feeling left him and he had a better appetite and enjoyed his food with a relish he had not had before. He continued taking the Pills for some time and is to-day fully restored to his old time health and strength. Mr. Hammill was very willing to tell of the benefits both he and his wife had derived from the use of Dr. Williams' Pink Pills, with the hope that their experience might lead others to test the benefits to be derived from this wonderful remedy.

The gratifying results following the use of Pink Pills in the case of Mrs. Hammill prove their unequalled powers as a blood builder and nerve tonic. There are many throughout the land suffering in silence as did Mrs. Hammill, who can readily find relief in a course of Dr. Williams' Pink Pills. They are a specific for the troubles peculiar to women, such as irregularities and all forms of weakness. They build up the blood, restore the glow of health to pale and sallow cheeks driving out pains in the back and limbs, weakness and other disagreeable symptoms which make life a burden. They also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc., and in all cases arising from mental worry, over-work or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

These pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co. from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

**Freehold Loan and Savings COMPANY.**

**DIVIDEND NO. 69.**

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half-year, payable on and after

**THE FIRST DAY OF JUNE NEXT,** at the office of the Company, corner of Victoria and Adelaide streets, Toronto. The Transfer Books will be closed from the 17th to the 31st May inclusive.

Notice is also given that the General Annual Meeting of the Company will be held at 2 p.m. Tuesday, June the 5th, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

By order of the Board,  
S. C. WOOD,  
Managing Director.  
Toronto, 19th April, 1894

**ANNUAL MEETING.**

PURSUANT to the Act of Incorporation Notice is hereby given that the 21th Annual Meeting of the

**Ontario Mutual Life Assurance Company**

will be held in the

**TOWN HALL, WATERLOO, ONT.,**

on **THURSDAY, May 21th, 1894,** at One of the

lock, p.m. **WM. HENDRY, Manager**

April 21th, 1894.

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# The Catholic Register,

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Messrs. Patrick Mungovan, C. N. Murphy,  
C. J. Kernahan and L. O'Byrne.

THURSDAY, MAY 3, 1891.

## Calendar for the Week.

May 3 Ascension Thursday. Holyday  
of Obligation.  
4—S. Monica, Widow.  
5—S. Pius V., Pope and Confessor.  
6—Sunday within the Octave of the  
Ascension. S. John before the  
Latin Gate.  
7—S. Benedict II., Pope and Con-  
fessor.  
8—Apparition of S. Michael the  
Archangel.  
9—S. Gregory Nazianzen, Bishop,  
Confessor and Doctor.

## A Holy Protestant Reformer.

For some time past a character named Mrs. Shepherd has been lecturing to crowded Protestant audiences in Ontario on the iniquities of Romanism, and regaling Protestant ears with spicy stories about the wickedness of priests and nuns. She proved a drawing card, for she has all the requisites for success in such a role—a tolerable though brassy appearance, a glib volubility of tongue, a daring contempt of truth of statement and modesty of language, and an ever-ready willingness to gratify impure cravings and prurient imaginations, not alone by unchaste innuendos, but by the most unblushing immodesty of thought and expressions. Of course she took, for she pandered to the most stupid bigotry and gratified the most prurient imaginations. Bald-headed old men as well as lusty youth crowded to hear her. The ladies (bless the mark!) were invited, and in multitudes accepted the invitation, to hear foul, immodest lies too dirty, too shocking to be heard by their husbands or their brothers.

The laws forbid the importation of the *Police Gazette* and other immoral publications, but here was a chance for all so disposed to feast their imaginations and their minds on the foulest, the most putrid garbage of immodest thoughts and language—and that, too, in the sacred names of purity and religion. And whilst all this diabolical work was going on the Protestant ministers, as a body, had not a word of protest, but remained like dumb dogs, whilst many of their people were being corrupted. What matter to them even if their people's minds and hearts were besmeared and polluted with impure imaginations and immoral thoughts provided the Catholic Church was reviled, calumniated and brought into disrepute and odium.

Of course Mrs. Shepherd was patronized, praised and canonized. She was a brand snatched from the burning. She was a most zealous convert. She was a heroic witness to the truth, a veritable vessel of election. Crowds attended her lectures and filled her pocket with money. The Mayors of some of our cities acted as chairmen at her meetings, presented her with copies of the Holy Bible, and drove

around with her in their carriages—for was she not as a bird escaped from the toils of the fowler, was she not an earnest apostle of the holy Protestant faith and a most trustworthy witness to the abominations of Popery?

But though the mills of God grind slowly, they grind surely. At length this woman is unmasked; the veil that partially concealed her hideous past from the Canadian public is mercilessly torn from her, and she stands revealed in her true colors before the country. How do the P. P.A.'s and their friends like the picture? Here is how this babe of grace, under oath, described herself a few days ago at the Assize Court in the Marron-Youman's libel suit:

Mrs. Shepherd said she had lived in England a certain portion of her life, and while there had been imprisoned in a London jail for six months for stealing to save the life of her starving child. She was tried and acquitted on another criminal charge. The name under which she went at the time of her conviction was Louisa Edgerton. This was not her real name, however. The name she had borne from childhood was Egan.

Q.—Was your father's name Egan? A.—No.

Q.—Had you any other name? A.—I don't remember.

Q.—Were you married at that time? A.—No.

Q.—Then Egan could not be your name. Were you ever baptized? A.—Yes.

Q.—Under what name? A.—Margaret Egan.

Q.—Where were you born? A.—In India.

She did not know her father's surname. His Christian name was Philip. All that she knew about her father was what her mother told her.

Q.—What was your mother's name? A.—Whalen.

Q.—Were you not known as Louisa Probin, and indicted under that name when you were convicted in London? A.—I don't remember.

In March, 1850, she had gone to the St. James House, a Church of England institution in London, and there had given her name as Louisa Helen Westland.

Q.—Were you imprisoned at Bodmin, Cornwall, Eng., awaiting trial on a criminal charge, and there known as Georgina Parkyn? A.—Yes; after I had married Captain Parkyn.

Q.—Were you ever identified with the Salvation Army, and if so, under what name? A.—I was with Mrs. Booth for a time as Margaret Herbert.

The witness here explained to his Lordship and the jury that she had changed her name this last time to put away from her the sorrows of past life, and start anew. She had lived in Bristol, Eng., and in Ireland also as Georgina Parkyn.

She drifted on to the stage for a few weeks and then was employed for a time by Mr. W. T. Stead, editor of the *Pall Mall Gazette* and the *Review of Reviews*. She first met Mr. Stead in July, 1885, and agreed to secure interviews with Mrs. Armstrong and other women for publication in Mr. Stead's series of articles on fallen women. She was helping Mr. Stead to prove that children were sold for immoral purposes in London. She drew no salary for her services, but her expenses, and afterwards her passage to America, she understood were paid by Mr. Stead.

The next remarkable event of her peculiarly eventful life was her separation from her husband, Capt. Parkyn, when a forgery charge was brought against him. She came to America under the auspices of the Salvation Army, and after a time proceeded to Charlottetown, P.E.I., to conduct a series of services for that body. While there she met Mr. Shepherd, her present husband, and was married to him on April 4, 1886. At that time she thought Capt. Parkyn, her former husband, was dead, and when she found that he was still living, she left Mr. Shepherd.

Will this exposure arrest the crusade of lies and calumnies that has for some time been carried on in Ontario against the Catholic Church and her faithful children? Will it stop the preaching of the gospel of filth that has for so long polluted our atmosphere? We think not. The number of fools is infinite, and the credulity of stupid bigotry inexhaustible. So long as the demand for the gospel of the gutter exists, so long there will be preachers galore to announce it, and the demand will exist and grow until good men of all creeds and the public

press will come forward to condemn and denounce it.

The notorious Widdows was condemned to the Central Prison for an unmentionable crime; and when liberated he posed as a martyr, and was acclaimed as an evangelist of purity. He is now imprisoned in England for a similar crime; but were he to come here to-morrow he would draw a crowded audience to a no-Popery lecture. Edith O'Gorman, "an escaped nun," who some years ago staggered on to a platform in this city speechless from what the *Globe* euphemistically named "asphyxiation," called here last year again, and delivered a no-Popery lecture to a crowded house. And so the foul work will continue to the dishonour of religion, the shame of Christians and the ruin of souls.

To us Catholics it is a comfort to know that the Church and her teachings and practices can only be assailed by the weapons of falsehood and misrepresentation; that our enemies are enemies also of truth and virtue and decency; and that while our self-sacrificing and hard-working clergy and holy virgins of Christ are the objects of the hatred and vituperation of the wicked and the depraved, they are respected and esteemed by all who love virtue, pure lives and noble deeds.

## Promises of Manitoba's Premier.

"1—The Catholic Separate Schools.  
"2—The official use of the French language.  
"3—The French electoral divisions."

The more the Manitoba School question is discussed, in and out of Parliament, the more we are impressed with the painful idea that Catholic rights, in educational matters, are ignored and trampled upon. We are forced to the conclusion that solemn Acts of Parliament are not intended to protect the minority of Manitoba from the encroachments of unprincipled politicians, such as have now attained power in that province.

The Act of the Dominion Parliament: "to establish and provide for the government of the Province of Manitoba" provides:

(1) That nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the Province at the Union.

(2) An appeal shall lie to the Governor General in Council from any Act or decision of the Legislature of the Province, or of any Provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

(3) In case any such Provincial law as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in Council on any appeal under this section is not duly executed by the proper Provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case can require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor General under this section.

We have no hesitation in asserting that these provisions are ample for the protection of our co-religionists of Manitoba and it rested only with the advisers of the Governor General to take the necessary steps to enforce the law. Why the Ottawa Government did not make use of the power reserved in the Manitoba Act to protect the minority in their educational rights is what we cannot understand. It is true Sir John Thompson has made a long speech on the subject, but it

is not easy to reconcile it with the promises that public men have made from time to time, and especially the Manitoba Act above quoted.

When we reflect on the solemn promise of Mr. Greenway, the Premier of Manitoba, when appealing to the Archbishop to secure his influence in support of *Liberal* (?) candidates at the election when Greenway succeeded in defeating the Norquay Government, we feel inclined to doubt the sincerity of professional politicians. As proved by the solemn declaration of the Very Rev. Joachim Allard, O.M.I., Vicar-General of the Archdiocese of St. Boniface, taken before Alex. Haggart, a commissioner for taking affidavits, this Mr. Thomas Greenway assured the Vicar-General, for the information of his Grace the Archbishop, that he was perfectly willing to guarantee under his Government the maintenance and condition then existing as to

"1—The Catholic Separate Schools.  
"2—The official use of the French language.  
"3—The French electoral divisions."

From his subsequent procedure we cannot avoid the conclusion that his promise was made with the intention to deceive.

Messrs. Greenway, McCarthy and O'Brien (Arcades ambo) appear to be leagued together to do all that lies in their power to prevent the further immigration of French Canadians to the Northwest.

We have read the speech in the Senate of the Hon. R. W. Scott on this burning question which is a very able and exhaustive effort in behalf of the educational rights of the Catholic minority of Manitoba, who are "deprived of those rights by foul play." We join Mr. Scott when he "thinks it ought to be the occasion of our once and for all cutting off any appeal to a court made up of judges who do not seem to understand the questions arising under our Constitution."

The *Weekly Nor-Wester* of Winnipeg of the 12th April, in a very interesting and forcible article on "The North West School Question," makes the humorous remark that "in those days, when 150,000 Protestants in Manitoba, for example, are compelled to band themselves together and stand shoulder to shoulder to defend their religious and political liberties against the assaults of the 12,000 or 15,000 Catholics, it is much as one's life is worth for any one who is not a Catholic to say a word that by the most violent stretch of the imagination could be twisted into one of friendliness for that class of the population. At present, not only in Manitoba, but elsewhere in the Dominion, it is the fashion to curse Catholics and the Catholic religion; and to have peace at all, and, better still, the profits of peace, one must be in the fashion."

After this humorous introduction, the editor follows on with a well written and powerful article defending the rights of the Catholic minority, and closes his caustic remarks as follows: "Mind you, the *Nor-Wester* is not saying that it is dishonorable and disgraceful and altogether shameful to break faith with the minority; how can it be, when it is the fashion to stone that minority, and when the new law is that the majority can wipe

out all the past? Might is right these days. That is the only wear now, for votes are more potent than principles."

The article referred to is a complete refutation of the flippant assertions of Nicholas Flood Davin in his place in Parliament—he being a newspaper man, and therefore cannot plead ignorance of the fact that the educational grievances of the Catholic minority are publicly made known through the press and other channels in the North West.

#### Church Disestablished in Wales.

On Thursday evening last, Hon. Herbert H. Asquith, Home Secretary, moved in the House of Commons the disestablishment of the Church in Wales. The Bill was read for the first time and there can be no shadow of doubt of its final passage by a substantial majority of the House. While the public in general, and all men who are not blinded by unreasoning fanaticism, hail the measure with satisfaction, Welshmen especially have reason to rejoice and feel grateful. "For more than a century," said Mr. Asquith in introducing the bill, "the vast majority in Wales regarded the Church of England in Wales as an aggressive and sectarian power. To them it had been a symbol of national discord."

The Irish members, who were present, could well endorse every word of the Honorable Minister's condemnation of the Church of England incubus. It had been for more than one century in Ireland, a symbol not only of discord, but of tyranny and cruelty never surpassed in atrocity by the persecutions under Nero and Diocletian.

Its establishment in Ireland was accompanied by the Penal Code that set a price on the head of God's anointed, closed up schools and colleges, offered bribes to apostasy, and condemned a Catholic population to support in luxury and idleness preachers who could find no audience and bishops who owned no flocks. No such example may be found in history of a Government styling itself the freest and most enlightened on earth, forcing its subjects to worship God by stealth and in caverns, while compelling them to pay tithes of all they possessed to a clergy they had no faith in, and whose teachings they abhorred.

The Irish members who listened to Mr. Asquith's portraiture of the English Church in Wales could well remember the stormy days of the Tithes' agitation in their own country, when the proctors, who perambulated the farming districts, counting the stacks of corn and heads of cattle seized on for tithes, were followed by the shouts and threats of an aggrieved and infuriated peasantry. But the strong arm of British law sustained both parson and proctor, while the people were goaded to the madness of rebellion, and justice, long delayed, cried to Heaven for a change or for vengeance.

The Fenian uprising though never so inconsiderate, awakened the English Nation to a sense of the danger with which its very existence was menaced. Mr. Gladstone appealed to the masses

of his countrymen for a measure of conciliation with the Irish people, and declared afterwards, in a remarkable speech in the House of Commons, that the falling of the Clerkenwell prison walls brought about the fall and disestablishment of the English Church in Ireland. His prospect of disestablishment was fiercely opposed by the fanatics of Ulster, who held monster meetings of protest, and almost threatened secession from the Empire in case of disestablishment. One firebrand preacher—the Rev. Mr. Lyle—shouted from a public platform in the County Down that, if Protestant ascendancy were assailed, and the power of Rome bolstered up by disestablishment of the English Church, the Orangemen of Ulster would line the ditches with rifles from Derry to Belfast and kick the Queen's Crown into the Boyne.

While there is general rejoicing in Wales over the passage of Mr. Asquith's Bill there is corresponding wailing and lamentation among Orangemen and Coercionists. These latter cannot tamely submit to the idea of having to live on their own earnings, or belong to a church that is not supported by outsiders. They must reach out and grasp the earnings of others, and rake in, by iniquitous laws, compulsory contributions to their churches. It is about time that the eyes of all honorable men in England were opened to such methods of hypocritical rascality, and that an end would come to all such establishments, as well in England as in Wales and Ireland.

The London *Times*, the Coercionist organ, is wrathful over the Bill, and says: "It is in the highest degree contentious and complicated," being, it says, "a gigantic bribe to ratepayers to join in the spoliation of the Church, and for securing Welsh votes at the general election."

The idea of the *Times* condemning "church spoliation" is more preposterous than Satan rebuking Sin. What has the Church of England ever originated in or lived on but church spoliation? And what are English Churchmen and Orangemen contending for just now but for the luxury of continuing to fatten and grow rich on the plunder of other churches?

But an end is fast approaching to all such injustice; and Home Rule must obtain every where and in every department, in Church as in State.

#### Mr. McCallum.

No sooner had Mr. Conmee's Bill been sent to Committee by passing its second reading than Mr. McCallum, the new P. P. A. member, moved his bill, which was intended, he said, "not to effect the abolition of Separate Schools, but to give relief by removing certain objectionable features in the law." It provided for compulsory ballot, and that "no text-books not authorized by the Education Department should be permitted to be used and no legislative grant shall be paid to any school using unauthorized text-books."

In introducing the bill Mr. McCallum thought the time would come when the Separate School system

would be abolished, and "the children of all nationalities and creeds resident in Canada would be educated side by side. This would do away with the bigotry and strife now prevalent." Any one who thinks that the bigotry and strife now reigning in this country are only skin deep and can be removed by an Act of the Legislature must be very simple and hopeful.

Does bigotry prevail only in those sections of the country where Separate Schools exist? How many Separate Schools are there in Mr. McCallum's riding? Yet that district is a hot-bed of ill-feeling. His own candidature was a rallying cry for hate and bigotry. Nor do we think that his measure, his language or the hopes he expresses are well calculated to bring about a more satisfactory state of things. His words are threatening; and his associations are treacherous. If the Legislature were filled with, or even if its majority were formed of, such men as Mr. McCallum and Dr. Ryerson we suppose that they would strive to wipe out Separate Schools from the Provincial laws and the British North America Act. That would not bring us nearer a settlement. The battle would still have to be fought out; for it is the fight of conscience, liberty and religion. The brute force of numbers may gain; but might can never make right. Good Catholics would still have to send their children to Catholic schools even after unprincipled politicians robbed us of our taxes and grants, and did away with our Schools. When Mr. McCallum can persuade Catholics that Protestantism is the truth, then may he hope to bury the hatchet. A shorter and more effective way is for him and his party to stop their attacks, to learn a little about the Catholic Church, cease the encouragement of such discord-sowers as Margaret L. Shepherd, and know that his duties as a member of the Legislature do not oblige him to pay so much attention to the education of the Catholic children of this Province. This, to quote the member's own words, will do away with the bigotry and strife now prevalent in districts where Catholicity is known least and where Separate Schools do not exist.

#### Unmasked.

A case of more than usual interest was held in the Assize Court of Toronto, the Hon. Mr. Justice McMahon presiding. The case, *Marron vs. Youmans*, was between two leading members of the "Loyal Women's Protective Association." The principal witness for the plaintiff was the notorious Margaret L. Shepherd. In her evidence, as evolved by cross-examination on the part of the defendant's counsel, all our interest centres. It revealed very little more than we knew already by information we ourselves had received from England and other sources; but it placed before the bigots of this Province the history of one who has pulled the wool over their eyes for the last eighteen months. Mayor Essery had better buy Margaret L. another Bible. How gratifying it must have been for Dr. Ryerson to read her evidence, and dwell upon the Hamilton Convention of the P. P. A. As for the Rev. Mr. Madill, President of the P. P. A., his thoughts must be

too deep for utterance. Here is the very standard bearer who was all over the country establishing lodges, lecturing upon and exposing the wickedness of Catholicity—rousing the timid, strengthening the weak, encouraging the fervent—here she is, condemned out of her own mouth, under oath, in a court of law. If we are not satisfied it is because the examination dealing with this particular case did not bring out her whole history. But it brought out a good deal.

It commenced with her life in England when she was a penitent at the Bristol Convent. She admitted that she had been convicted two or three times before she came to America. She acknowledged that whilst she had a husband living she married again. She admitted that she had been a Methodist, but became a Baptist, and afterwards was sent to St. John, New Brunswick, by order of the Salvation Army. In cross-examination she stated that concerning three days of her life in Chicago she would prefer not to say anything. Upon further questioning she stated and gave the impression to the hearers that she was very ill at the time, wandered away and knew nothing until she found herself back in bed in her own house.

Her testimony showed that Mrs. Youmans, the defendant in the case, had been a very close friend of hers. In fact they were at one time almost inseparable. At least we should judge so by the following extract from a letter of Mrs. Shepherd to Mrs. Youmans: "I hope, my dear, that great success may attend your labours, and that in all you do God's blessing may rest, and I think there will be a great deal done if only the ladies held together in the future as in the past. With best love, believe me yours in the cause of our God and country, M. L. Shepherd." They are not quite so friendly at present.

Thousands in this Province draw back from their Catholic neighbors on the word of this brazen, disreputable creature, who was welcomed everywhere by people laying strong claims to respectability. Politicians, municipal and provincial, basked in the sunshine of her smile, and used her organizations for the advancement of their ambitious hopes. Ministers of the gospel welcomed her as an angel of heaven sent to destroy the host that surrounds the religious city of Protestantism. We do not care to enquire what are their thoughts now that Margaret L. has testified of herself. We have no doubt she testified in the best manner possible, but was unable to save her character from the condemnation of every one with a grain of self-respect. We have nothing more to say concerning this miserable, fallen creature, who, by her unblushing effrontery, has created more bad feeling among the people of Ontario in the last two years than can be allayed in the next twenty. Our only wish is that our Protestant fellow citizens who took her by the hand will be more careful when others of her stamp come; that they will not entrust the cause of this country to such people; and that they will not allow themselves to be beguiled so easily in the future. It says as little for their common sense as for their love of fair play.

## Weekly Retrospect.

April with its bright sunny days has passed, and now the sweet month of May is here. Love for the Mother of God draws us near our Blessed Lord, and His love for us is intensified by her gentle intercessions on our behalf. Let us lay our burdens at Mary's feet, she will assist us to bear them with patience, she will teach us to love her Divine Son with that exquisite worship the heart longs for. Let us keep ever before us the intense suffering of that Mother, when she saw her beloved Son nailed to the Cross, and the great joy at His resurrection. May is the month set apart for Mary, and during it, we will offer at her shrine flowers of charity and patience and beg her to intercede for us that we may overcome our many passions. "Can we help a certain jubilee of heart in thinking that the month of God's Mother has now begun, that each day of it is bringing more and more glory to God, and more and more help to the Church, because millions upon millions of souls, in every clime and of every blood, are daily growing in the deep reverence and the deeper love of the Immaculate Mother of God?"

Why is there such a love of the Sensational now-a-days? The decay of refinement among the gentler sex is to be regretted, but if women will stoop to all that is low and vulgar in this world and air their scandals in court, let it be with closed doors and for the love of God not vitiate the minds of the young.

There are so many terms handed down from generation to generation, we would like to know the origin of, for instance the Kit-Kat portraits. This term originated from the Kit-Kat Club, which was formed about 1700 and was composed of 39 noblemen and gentlemen who were attached to the House of Hanover. They used to meet at one Christopher Kat's, a pastry cook from whom they took their title. An epigram was written on the toasts of the club and was attributed to Pope or Arbuthnot, it is not really known which wrote it. The term then came to be applied to portraits, owing to Sir Godfrey Kneller having executed likenesses of the members for one Jacob Tonson, a bookseller, and who was Secretary of the club. These were all one size and then new, and are still distinguished as the Kit-Kat size.

We so often wonder why it is that such wretched bacon is used by many housekeepers, especially in this country being so hard it is almost impossible to eat it. "If good bacon" says the Queen, "is wished for it should be personally selected. It does not do to simply write an order in a grocer's book for so many pounds, and leave it to a grocer's assistant and luck. Choose it of medium size, with fat and lean quite distinct in colouring. The lean should be pink, and the fat white. If the lean looks white the bacon will be hard and tough."

A pretty spring gown, described in one of the latest Journals, is made of diagonal material shading from several shades of green to a bright cerise. A green velvet vest and epaulettes embroidered in iridescent beads finishes this stylish frock. With this costume is worn a black straw hat caught up at one side with a pink velvet rosette, and the crown half hidden by a bunch of field flowers, over which hovers a butterfly. Another gown is a combination of turquoise blue velvet and black silk, the sleeves and skirt being of silk, and the perfectly fitting bodice of blue velvet, finished with braces of cream lace insertion over black satin ribbon, and epaulettes of lace. Ribbons of the two colors, tied at intervals hang from the waist to the hem of the skirt. A tiny bonnet of turquoise-blue velvet and black jet is worn with it. "Capes are still the garment the most adopted and useful, but are gradually growing shorter.

They are of the two or three story build but of different materials." To have an under cape of moire or satin, usually of black, the second collet of finely pleated chiffon or spangled net. This is finished with a full ruching of ostrich feathers or quilled tulle round the neck.

## An Eminent Woman Journalist.

Mrs. Margaret F. Sullivan was the guest of honor recently at a small reception in New York, at which a number of well-known literary and journalistic women were also present. In the course of a little corner conversation one of the newspaper women recalled the story which Mrs. Sullivan herself had once told of her entrance into journalism. Mrs. Sullivan is one of the best editorial writers in the country, and, strangely enough, it was in this very capacity, so seldom filled by a woman, that she did her first newspaper work. She was a 16-year-old school-girl when some subject, in which, as it happened, she was particularly interested and about which she was very well informed, came up for discussion in the newspapers. She read the editorials which were written about it, but realized that they did not go to the root of the matter, and after a few days wrote her own views on the subject and sent the article to the Chicago Tribune. She did not sign her full name. It was promptly printed and a request sent her for another article, on the same subject. She sent one, and it came out with the same flattering promptness. Then a note was sent asking her to come to the Tribune office. She went a schoolgirl, in short skirts and with her hair down her back, and the grave and reverend signiors of the big paper were astonished when they saw her. After they had got their breath they said it must be a mistake. They wanted to see the man who had written those editorials. The young girl assured them that she had written them. Then the learned gentlemen hinted that it was worse than a mistake; that there was, er—well, they did not accuse her outright of lying, but they unmistakably looked their doubt. The girl from school then said she would be glad to accommodate them sitting down and writing a few editorials while they watched the wheels go round. She was taken at her word, and for several days wrote brilliant editorials under lock and key, as it were, in the Tribune office. Finally the doubting Thomases reluctantly admitted that the school-girl was a brilliant prodigy and not a clever fraud, and from that time until a few years ago Mrs. Sullivan was one of the leading writers on the paper. She finally severed her connection with the Tribune to occupy an equally high place on the staff of the Chicago Herald. The Herald was one of the most ardent advocates of a constitutional convention in Illinois, and Mrs. Sullivan wrote all the editorials which her paper printed on that subject. Her study is completely lined with books, many of them French, with which language she is perfectly familiar.

## Wit and Humor.

That a woman has no idea of distance is known by every husband who has heard his wife boast how far she makes her money go.

When a man does try to be good and takes care of the baby, his wife complains that he will be the death of the child the way he handles it.

"When we don't spend our money," says an old gentleman, "we are economical; when other people do not spend their money, they are stingy."

"Well, I'm not going to run any such risks, my dear." "That's just like you John! Ever since you got your life insured you've been awfully afraid you'll get killed!"

It was the first she had ever baked, and she said proudly. "Don't you think I could go into the bread business?" "My dear," answered her husband, gently, "if they sold bread by weight you'd make your fortune."

The bill for the disestablishment of the Welsh Church passed its first reading in the House of Commons on Monday.

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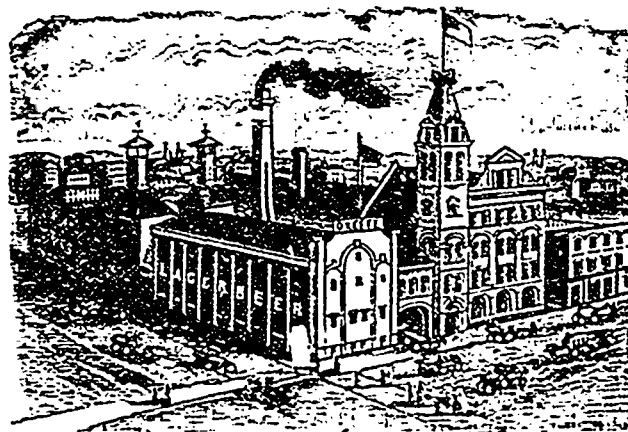
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SUMMARY OF IRISH NEWS.

Galway.

The evictions on the Arran Isles, on March 28, were the most heart-rendering scenes that could be witnessed. It was pitiful to see two widows, one the mother of eight, the other the mother of ten children outside the doors that had been closed against them. The cry of the little orphans, clinging around their mothers and hanging from their tattered clothes, would melt the hardest hearts. Another case was where a poor old couple with their son, a boy who is stone blind, had to be assisted out. The poor old woman, who is 94 years of age, and has a broken leg, fainted before she left the cabin. One thing which proves, if it needs proof, the wretchedness of Arran was the quantity of dried "stuff" stored up for fuel in these wretched cabins. Most of those evicted would have been starving were it not for the private relief they received from the priests for some time past. Their poverty is extreme, and their condition, out among the hills or under walls, can better be imagined than described.

Lethbridge.

The death is announced of the Rev. Patrick Keaney, P.P., Ballinaclera, which took place at his brother's residence, Glenfarnoe, on March 30. The funeral took place, on April 2d, at St. Mary's Catholic Church, near Glenfarnoe railway station, and was largely attended. From the parish of Ballinaclera came a large and respectable deputation representing the parish and the local branch of the National Federation, and the bearers of a beautiful floral tribute to the memory of the deceased clergyman. The interment was in St. Mary's. Father Keaney was appointed parish priest of Ballinaclera by the present Bishop of Kilmore, Most Rev. Dr. McGennis, in March 1890. He was in his 54th year, nearly 23 of which were spent in the sacred ministry.

Louth.

With deep regret we have to announce the death, on February 9th, at St. Patrick's College, Wellington, New Zealand, of Rev. Father Carolan, a popular and gifted member of the College staff. The deceased was one of the founders of the college, and was an educationist of the first order. For some three years past he had been troubled with a pulmonary disease, and severe hemorrhage was not infrequent. During his long illness he was under the care of Dr. Cahill and the Sisters of Mercy. Deceased was a native of Dundalk, where he was born in 1856. He studied at St. Mary's College, Dundalk, at Stonyhurst, at the Catholic University, Dublin, and also in the City of Lyons. He was one of the small band chosen to assist in founding St. Patrick's College, Wellington, and since June, 1885, he had ungrudgingly and successfully placed his great powers at the call of its students, and had written his name deep in the history of the institution. He was an excellent musician, and was generally and highly esteemed as a man and a priest.

Mayo.

A sad boating fatality, resulting in the loss of two lives, took place off Ballintoy, a short distance from Ballycastle, on the evening of March 31st. Three brothers named McLoughlin and Robert Hutchinson were engaged most of the week near Ballycastle gathering fossil specimens. They left in their boat for home accompanied by Robert McFall. When off Ballintoy they met a heavy broken sea, which capsized the boat. James McLoughlin and McFall were drowned. The others were rescued by the Coastguards.

Monaghan.

The cause of "woman's rights" received a recognition at the hands of the Carrickma cross Board of Guardians, on April 3d. It was the first meeting of the newly-elected Board, and after Messrs. Thomas Phelan, J.P.; Peter Dwyer, and William Jones had been elected chairman, vice-chairman and deputy vice-chairman respectively, the Board proceeded to revise the lists of dispensary committees. When they came to revise the list for Raferagh District, Mr. Mee asked if a woman could be elected on the committee. Being told by the chairman that he knew of nothing to prevent it, Mr. Mee proposed that Catherine Goodman be elected a member of the Dispensary Committee, and the motion being seconded by Mr. Daly, was passed unanimously. This is the first known instance of a woman being elected a member of what is, if not a representative public board, an executive public body, with important functions to discharge.

Queen's County.

The first meeting of the new Board of Guardians of Mountmellick Union was held on March 31st, and the election of chairman was proceeded with. The Nationalist Guardians, at the preliminary meeting, decided to run the three outgoing chairmen as their candidates. Mr. W. H. Cobbo (outgoing chairman), was proposed by Mr. W. Delaney, and seconded by Mr. T. Morrin. Mr. E. S. R. Smythe, V.C., was proposed by Mr. F. Donaldson, and seconded by Captain Trench, J.P. Mr. Smythe declined to allow himself to be put forward; and there being no other proposition, Mr. Cobbo was re-elected. Mr. W. Delaney and Mr. A. Gallagher were then proposed, seconded, and elected to the vice-chair and deputy vice-chair respectively, without any opposition further than a motion

by Mr. Donaldson that Mr. C. P. Hamilton be the vice-chairman. This motion was not seconded, and fell through.

Roscommon.

Robert Lowdon Brown, Esq., has been appointed a Resident Magistrate for the county Roscommon.

At the first meeting of the new Board of Guardians of Boyle Union, on March 31st, there was a very large attendance. Mr. Owen Phibbs, J. P., D.L., presided. On the motion of Mr. Stuart, seconded by Mr. Davino, Lord Kingston was re-elected chairman. Col. Cooper, J.P., D.L., proposed that Mr. Owen Phibbs be re-elected vice-chairman, and the motion was passed unanimously. Mr. James Clarke, C.T.R. (Nationalist), was unanimously elected deputy vice chairman.

Sligo.

The first meeting of the new Sligo Board of Guardians was held on April 3d, Colonel H. Cooper presiding. There were forty Guardians present. Colonel Cooper was elected chairman, Mr. Owen Wynne, D.L., vice-chairman, and Alderman Coltery, M.P. deputy vice-chairman, the same as last year. Representations for over sixty laborers' cottages, which had been adjourned from a meeting two months ago, were taken up, and were rejected, *in globo*, by 24 votes to 13. Though the National Guardians tried several times to have cottages erected for the laborers, they were always out voted by the landlord faction, and the result is that not one cottage has been erected.

Tipperary.

On March 30th, an inquest was held on the body of William Floyd, a respectable farmer, who died at his residence, Coolnoorory, near Neusagh, from stabbing injuries, alleged to have been inflicted by his brother, Thomas Floyd. The homicide occurred in a dispute about a horse, in the course of which Thomas stabbed his brother in the abdomen with a penknife which he had open in his hand. The jury returned a verdict in accordance with the evidence, and Thomas Floyd, who was present in custody, was committed for action by the Grand Jury.

Tyrone.

Cardinal Logue has transferred the Rev. Peter McShane, C. C., Coalisland, to the curacy of Keady, rendered vacant by the removal of the Rev. Francis Donnelly, C. C., Carrickmore. The Stewartstown curacy (Coalisland) is filled by the Rev. Father McCardo, C. C., of Carrickmore. The removal of Father McShane is deeply regretted by the people of the entire parish, to whom he ministered with zeal and devotion for the past eleven years.

Waterford.

The Rev. Maurice Keating, C. C., Tallow, and late Administrator of St. John's Church, Waterford, has been appointed Pastor of the united parishes of Dunhill and Fenor, rendered vacant by the death of Father John Dowley.

On Sunday, April 1st in the church of the Holy Trinity, Cookstown, County Tyrone, the reception took place of Eily Margaret Winberry (in religion Sister Mary Malachy), third daughter of Mr. Paul Winberry, of Portlaw, County Waterford, into the Order of Our Lady of Mercy. The interesting and impressive ceremony was witnessed by one of the largest congregations that have ever been seen within the walls of the spacious church. Many members of the Protestant faith were also in attendance. The Holy Sacrifice of the Mass was offered up by Father McElevay, and an eloquent and appropriate sermon was preached by the Very Rev. Canon McNecece, who in the absence of his Eminence Cardinal Logue, received the postulant.

Westmeath.

It is a curious coincidence that the winners of the Grand National steeplechase at Liverpool and the Irish Grand National should both have been bred in Westmeath, while Manifesto and Fanatic, the first and second for the great Lancashire prize, were bred and trained in the neighboring County of Meath. Warren Hastings comes from Cork. The Admirable, winner of the Irish Grand National, at the Fairy House meeting, was bought from a local priest for £17 10s., as a hunter.

Wexford.

Constable Currid has been transferred from Coolgreany to Kilmuckbridge; Constable Forde from Kilmuckbridge to Galbally; Constable Dunphy from Killurina to Coolgreany.

Mr. Annesley, District Inspector, R.I.C., who has been in charge of the Taghman district for the past two years, has been transferred to Danshaughlin, co. Meath. Sincere regret is felt at his departure, as during his stay at Taghman, he was most popular both with the general public and the members of the force under his command. He is replaced at Taghman by Mr. T. F. Lowndes, Dingle, county Kerry.

Young Women.

Who have overtaxed their strength and men of mature years who have drawn too heavily on the resources of youth, and persons whose occupations strain their mental powers, or of business cares and of a sedentary life, will find a sure restorative in the Almoxia Wine for which J. D. Oliver & Co., 16 King street west, Toronto, are the sole agents for Canada. Sold by all druggists.

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Peterborough.

Rev. Father Conway, the zealous and much respected pastor of St. Paul's Church, Norwood, left last week on a visit to his native land, the Emerald Isle. He intends taking an extensive tour through Europe, but will first of all proceed to his old home, Dromod, county Leitrim, which he last visited fourteen years ago. During his absence, Rev. Father McGuire, of the Cathedral clergy will be stationed at Norwood. Rev. Father Conway's many friends both in Peterborough and Norwood, will one and all join in wishing him a bon voyage, a very pleasant sojourn and a safe return.

Sunday, last the twenty-second of this month was the first anniversary of the death of Rev. Father Rudkuis, late Chancellor of the diocese and Rector of St. Peter's Cathedral. The anniversary requiem mass was postponed however, until Tuesday morning, in order to give the priests of the neighbouring parishes an opportunity to be present. A solemn Requiem High Mass was celebrated by Ven. Archdeacon Casey, who was assisted by Rev. Father McGuire, of Norwood, as sub-deacon. His Lordship Bishop O'Connor, pronounced the absolution at the catafalque. There was a large congregation at the mass to show their respect and offer up their prayers for the repose of the soul of their late deeply regretted pastor. There was also quite a number of priests in attendance.

St. Joseph's Hospital presents a beautiful and attractive exterior, especially since the handsome terra-cotta marbleized statue of its Patron, which recently arrived from France has been placed in position. After the blessing of this elegant statue, (an account of which was given in our last issue), it has been raised and placed in position in its niche in the main tower of the Hospital. The statue which was richly gilded and polished with artistic taste by Mr. John Simons, adds much to the beauty of the building.

The musical entertainment given by the pupils of the Congregation de Notre Dame convent are always of the very highest order and brilliancy but the review of last Thursday evening far eclipsed anything of the kind ever presented in Peterboro: Sister St. Aubert, is a musician of rare ability and has had charge of this department for nearly twenty years. During that period she has had many young ladies under her direction, who are to-day a credit to our Town by the great excellency of this musical talent amongst past-graduates and graduates under this good Sister's guidance are the daughters of our most prominent Protestant citizens who are cognizant of the fact that in the person of St. Aubert their children have a teacher that stands second to none in Canada.

A large number of the parents and friends of the pupils were present to listen to this musical treat.

Home Rule Fund.

The following are the names of the subscribers to the "Home Rule Fund" in the united parishes of Thorahill and Richmond Hill:

- Rev. P. McMahon, \$5; M. Teefy, 5;
- James Marshall, 2; Doctor MacElroy, 1;
- Michael Hackett, 1; Thomas Cosgrove, 1;
- Thomas Reen 1; John Mallon, 1; Miss A. Teefy, 1; Mrs. Wm. Sliney, 1; Nicholas Lynett, 1; John Naughton, 2; Ed. Murphy, 1; Mrs. John Kelly, 1; John Kelly, 1; Michael Powers, 1; Ed. Fahey, 50c; Wm. Sliney, 50c; Miss F. Glover, 50c; Mrs. Glover 50c; Miss E. Glover, 50c; Miss M. Glover, 50c; Nicholas Sliney, 50c; Francis Cosgrove, 50c; Cornelius O'Malia, 50c; Jessie Good, 50c; Miss M. Doyle, 50; John Mulcock, 50c; Mrs. Thos. Cosgrove, 50c; Thomas Hughes, 50c; Michael Bourke, 50c; Patrick Connolly, 50c; Wm. Enright, 50c; Miss Ryan, 50c; John Whelan, 50c; Andrew Bannon, 50c; Miss E. Corkery, 50c; Miss M. McWilliams, 25c; Miss E. Mahoney, 25c; Jas. Mahoney, 25c; John Good, 25c; Nicholas Gorman, 25c; Denis Prior, 25c; Wm. Hopper, 25c; Mrs. Simpson, 35c; Joseph Wygie, 25c; Richard Seager, 25c; Thos. Seager, 25c; Chas. Seager, 25c; Mrs. Burns, 25c; Joseph Kelly, 25c; Francis Muldoon, 25c; Thos. Whelan, 25c; Wm. Enright, 25c; Miss M. Pickett, 25c; John Pickett, 25c; Wm. Quinlan, 25c; Daniel Sullivan, sr., 25c; Daniel Sullivan, jr., 25c; John Bannon, 25c; Thos. Muldoon, 25c; Miss Burns, 20c.

Stratford.

The City of Stratford, or as some of the citizens term it the classic City of "Stratford on Avon," is situated on the river Avon and is surrounded by a rich farming country, and being the County Town is the business centre for Perth county. The principal industry is the G.T.R. shops which are the largest this company have west of Montreal. They employ here somewhat over six hundred men; in connection with the works the Company have a Library of some three thousand five hundred volumes and also a reading-room, which the men have access to by paying a small monthly fee. The business of the town is apparently, on a very substantial basis, the people pride themselves in not having a business failure for some time

and a vacant store is something unusual. We are pleased to see that many of our Catholic people occupy prominent places in business and are also represented in the Council by three Aldermen. The C.M.B.A., A.O.H., E.B.A., and St. Vincent de Paul Societies, are also in flourishing condition. St. Joseph's Church is a very fine structure situated on Huron street next to it, is the handsome residence of Dr. Kilroy, the pastor and his assistants Rev. Father's Goan and Cook. There is a piece of ground adjoining, used formerly as Cemetery, and which Dr. Kilroy is now having graded and planted with trees and when finished will be a very pretty spot.

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EXECUTRIX NOTICE.

In the matter of the Estate of JOHN KAYLAY, late of the City of Toronto, in the County of York, Esq., deceased.

NOTICE is hereby given pursuant to Revised Statutes of Ontario, 1887, Chapter 110, that all persons having claims against the estate of John Kaylay, late of the City of Toronto, in the County of York, Esquire, deceased, who died on or about the 4th day of April, 1894, are required to send by post, pre-paid, or deliver to Jas W. Mallon, 25 Bank of Commerce Building, Toronto, Solicitor for Mrs. Ellen Gracy, the Executrix of the Will of the said deceased, on or before the 21st day of May, 1894, a statement in writing containing their christian and surnames, addresses and descriptions, with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them.

AND NOTICE is also given that after the said 21st day of May, 1894, the said executrix will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which she shall then have notice, and she will not be liable for the assets, or any part thereof, of the said estate to any person or persons of whose debts or claims she shall not have received notice as aforesaid.

Dated at Toronto this 18th day of April, 1894.

JAS. W. MALLON, 25 Bank of Commerce Building, Solicitor for the said Executrix.

EXECUTORS NOTICE.

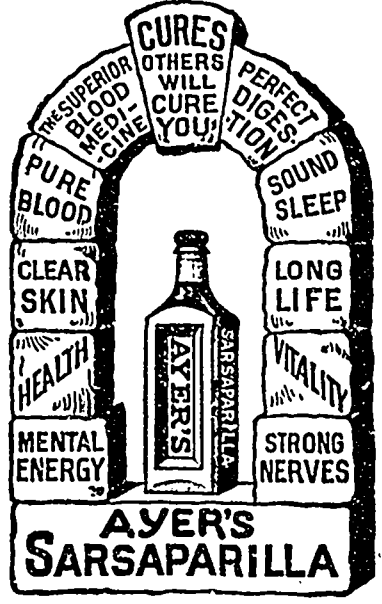
In the matter of the Estate of PHILIP SMYTH.

NOTICE is hereby given pursuant to Revised Statutes of Ontario, 1887, Chapter 110, that all persons having claims against the estate of Philip Smyth, late of the City of Toronto in the County of York, Restaurateur, deceased, who died on or about the 16th day of March, 1894, at Toronto, are required to send by post, pre paid, or deliver to Francis B. Morrow and William Smyth, 61 Victoria Street, Toronto, the executors of the Will of the said deceased, or to the undersigned, their solicitor, on or before the 14th day of May, 1894 a statement in writing containing their christian and surnames, addresses and descriptions, with full particulars of their claims, duly verified, and the nature of the securities, if any, held by them.

AND NOTICE is also given, that after the said 14th day of May, 1894, the said executors will proceed to distribute the assets of the said estate among the persons entitled thereto, having regard only to the claims of which they shall then have notice, and they will not be liable for the assets, or any part thereof, of the said estate to any person or persons of whose debts or claims they shall not have received notice as aforesaid.

Dated at Toronto this 17th day of April, 1894.

JAS. W. MALLON, 25 Bank of Commerce Building, Solicitor for the said Executors.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

Ayer's Sarsaparilla Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Cures others, will cure you

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**Hamilton.**

The Young Men's Literary Society will close their regular meeting for the season by giving a grand entertainment, and the selections by their Glee Club, will be a farce, entitled "Vacation."

Under the able management of Rev. Father Brady. The Young Men's Literary Society of St. Lawrence have a very fine gymnasium. The members of the Ladies Benevolent Society of St. Mary's Cathedral will entertain their friends at an "At Home." To be held in the Parish Hall on May the 16th. The proceeds of which will be used to aid the poor.

The members of St. Patrick's Branch No. 37 of the C.M.B.A., attended the 9 o'clock Mass on Sunday, thereby complying with their Easter duty. A praiseworthy sermon was delivered by their chaplain on the aims and objects of this whole organization, and mass was celebrated by Rev. Father O'Rielly.

An admirable sermon, replete with words of warning and advice to parents on the all-important duty of education of their children was delivered by Rev. Father Coty at High Mass in St. Mary's Cathedral on Sunday.

**C. M. B. A.**

On Wednesday evening April 25th Branch 13, Stratford held their regular meeting, at which there was a fair attendance. I had the pleasure being there, and was introduced to the members by the President J. J. Hugarty as a visiting member and received a very fraternal greeting. This Branch I am pleased to state is in a flourishing condition and has a membership of over 100, seven of whom have joined this year. There are good prospects of several more becoming members in the near future. It has as one of its popular members our past G.P., D. J. O'Connor. The following is the list of officers for the present year. Pres., J. J. Hagarty; 1st Vice-pres., James Markey; 2nd Vice-pres., W. Daly; Chan., R. Fewer; Treas., J. B. Capatino; Fin. Sec., M. J. Dillon; Rec. Sec., M. O'Connor; Marsh., J. Hergot; Guard, P. McDonald; Del., to G.C., E. O'Flaherty - C.N.M. Branch 139.

**Walsh-Alford.**

A very pretty wedding took place at St. Michael's Cathedral on Wednesday morning last, the contracting parties being Mr. D. J. Walsh of the Inland Revenue Department and Miss Kate Alford, niece of the late Dean of Canterbury, the Rev. F. Rhoder officiating. The bride was attended by Miss Healy, while Mr. Wm. Ryan did the honors as groomsmen. After the marriage ceremony the Rev. Father in his own happy manner addressed the newly married couple, giving them some good practical advice. Mass was then said and the happy couple left, after breakfast for New York and other eastern cities. Both the bride and groom were recipients of many beautiful presents. The one sent by the C.M.B.A., of which Mr. Walsh is a member, is particularly handsome. The REGISTER joins with their many friends in wishing Mr. and Mrs. Walsh much happiness.

**League of the Cross.**

St. Paul's Sodality of the above League held its regular weekly meeting on Sunday afternoon. Mr. W. H. Cahill occupied the chair. The Rev. Father Hand was present and addressed the members on the best course to follow in order to push on the good work of total abstinence during the coming summer. An entertaining programme was taken part in by several members, and was much enjoyed.

The members will receive Holy Communion at the 8 o'clock Mass on next Sunday, and in the evening a special sermon will be preached.

**DIED.**

At Pueblo, Colorado, on the 27th instant, Frank J. McDonald, only son of the late John J. McDonald, aged 21 years and seven months.

**THE MARKETS.**

Toronto, April 25, 1894.

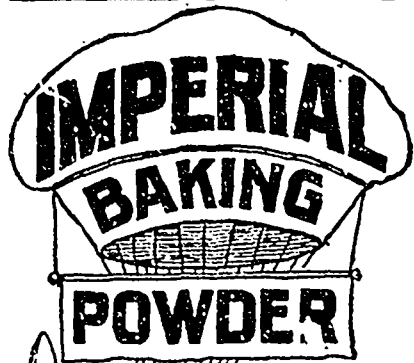
Wheat, white, per bush.....	\$0 62	\$0 06
Wheat, red, per bush.....	0 61	0 62
Wheat, spring, per bush.....	0 60	0 62
Wheat, goose, per bush.....	0 58	0 59
Oats, per bush.....	0 41	0 42
Peas, per bush.....	0 63	0 00
Barley, per bush.....	0 42	0 43
Dressed hogs, per 100 lbs.....	6 0	6 25
Chickens, per pair.....	0 60	0 70
Turkeys, per lb.....	0 10	0 12
Butter per lb., in tubs.....	0 19	0 21
Butter, per lb.....	0 20	0 22
Paraloy, per doz.....	0 15	0 20
Eggs, now laid, per dozen.....	0 11	0 12
Parsnips, per bag.....	0 50	0 61
Hay, timothy.....	9 00	11 00
Straw, sheaf.....	6 50	8 00
Straw, loose.....	5 00	6 00

**LIVE STOCK MARKETS.**

Toronto, May 2.—Good butchers' cattle sold at from 3 1/2 to 3 3/4 per pound, and occasionally for something very choice 3 7/8 was paid.

There was a steady demand for milkers at from \$25 to \$45, and occasionally \$50 per head.

Sheep were slow at from \$3.50 to \$4.50 each.  
A few spring lambs sold at \$5 to \$4 each.  
Choice calves ranged from \$8 to \$9 each.  
Hogs sold at 50 per pound. Prices generally are unchanged, but very steady.

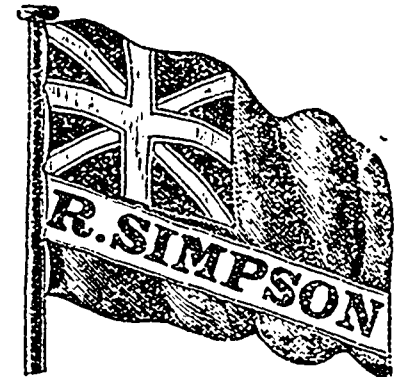


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**PUREST, STRONGEST, BEST.**

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

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Liberal discount to Religious Communities.  
PRESCRIPTIONS A SPECIALTY.  
Postal and Telephone orders receive immediate attention.  
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South-West Corner Yonge & Queen Sts.  
**BUILDING SALE.**

With a six-story building about to be erected on the site of the present premises, we have the strongest reasons for cutting prices of even the newest goods.

- A pretty Ladies' Cape, \$1.25.
- Stylish Capes, fawn and brown, \$1 50.
- Corded Capes, fawn, brown and navy, \$2.
- Braided Capes, fawn, brown and navy, \$3.50.
- A handsome Cape, braided trimming and reffer, in fawn or brown, \$5.
- Capes, braided all over reffer, all best colors, \$7.50.
- Navy Blue Cloth Jackets, very newest, \$2.50.
- Stylish Jackets, with Cape, fawn and Brown, \$3 50.
- Black Serge Capes, braided collar and cape, \$4.
- New Capes, with silk facings, black and navy, \$4.
- Black Serge Cape and Coat, edged with moire silk, \$5.50.
- The Skirt Coat, very stylish this season, black, navy and fawn, \$7.25.

What pretty things we are showing in children's jackets this year. You don't just know how nice they are until you see them. The skirt and jacket combination is unique.

Simpson's teas have the popular run everywhere.

Good Indian Ceylon Tea, 25c, regular price 40c.

Out-of-town shoppers secure every advantage of sale prices through the medium of our mail order system.

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Entrance Yonge at Entrance Queen at W. New Annex, 170 Yonge street.  
Store Nos. 170, 174, 178, 178 1/2 Yonge street, 1 and 3 Queen street West.

**WHEN YOU STRIKE**

a match, and it doesn't light—another, the same result, and so on, you waste both time and money. You don't have to . . .

**STRIKE HARD**

with Eddy's Matches—nor to strike often—one match, one light every time . . .

**EDDY'S MATCHES.**

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY ISSUED BY THE

**Confederation Life Association OF TORONTO**

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.  
IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.  
Full information furnished upon application to the Head Office or any of the Company's Agents.

W. C. MACDONALD, ACTUARY. J. K. MACDONALD, MANAGING DIRECTOR.

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Patients treated at their residence when required. Correspondence strictly confidential

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FINEST QUALITY OF MEATS.  
BEEF, MUTTON, PORK, VEAL, LAMB  
— AND —  
POULTRY AND VEGETABLES IN SEASON.  
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EVERY DESCRIPTION OF  
**CARPENTER WORK**  
Executed promptly by  
**JOHN HANRAHAN,**  
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TORONTO.  
ESTIMATES FURNISHED.  
Telephone 3593.

**IMPERIAL BANK OF CANADA.**

Notice is hereby given that a dividend of four per cent, and a bonus of one per cent, upon the capital stock of this institution has this day been declared for the current half year, and that the same will be payable at the Bank and its Branches on and after  
**FRIDAY, 1st DAY OF JUNE NEXT.**  
The transfer books will be closed from the 17th to the 31st May next, both days inclusive.  
The Annual General Meeting of the Shareholders for the election of Directors for the ensuing year will be held at the Banking House in this city on Wednesday, the 20th June next, at the hour of 12 o'clock noon.  
By order of the Board. D. R. WILKIE, Cashier.  
Toronto, 26th April, 1894.

**PISOS CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

**SOULANGES CANAL.**  
NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for Steel Bridge at Soulanges Canal" will be received at this office up to noon on Monday, the 14th May proximo for the construction and erection in place, completed and ready to receive the rails of a Steel Bridge, composed of one swing span of 187 feet, and a fixed span of 22 feet, to carry the Canada Atlantic Railway over the Soulanges Canal and Public Highway.  
Plans and specifications of the work to be done can be seen on and after the 27th day of April, 1894, at the office of the Chief Engineer of Railways and Canals, Ottawa, where forms of tender can be obtained.  
In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$200 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.  
The Department does not, however, bind itself to accept the lowest or any tender.  
By order,  
J. H. BALDERSON, Secretary.  
Dept. of Railways and Canals,  
Ottawa, 27th April, 1894. 18-2

**USE THE "SUCCESS" Water Filter,**

Which absolutely destroys all animalcules, microbes, dirt and impurities of every description, and makes the water

**Germ-Proof and Pure as Crystal RICE LEWIS & SON, (LIMITED.)**

Cor. King & Victoria Sts., Toronto.

REV. W. A. NEWCOMBE, Thomaston, Maine, writes: Suffering from indigestion when in Nova Scotia a year ago, a package of K. D. C. was given me. I cheerfully acknowledge that the effect of the remedy in curing the trouble was very marked and prompt, as well as lasting.

## THE TRIUMPHS OF DUTY.

CHAPTER VII.  
ANNOUNCEMENTS.

A fortnight had elapsed since the departure of Arthur's letter to Marsoilles, when the answer arrived, stating that the signature had been affixed to the papers sent by Mr. Oldham of London, bearing the full names and titles of Philip Henry Bryce Woolton, Earl of Charleton, Viscount Stanmore, Baron Woolton of Woolton, &c. Arthur was required to sign his full name and title beneath those of his grandfather. The letter also signified that Mr. Oldham would be the bearer of these papers to Woolton Court, where Arthur would sign them, retaining one copy; Mr. Sanderson would receive the other from Mr. Oldham, on the latter's return from Westmoreland. The earl requested that his grandson would remain at Woolton until his return, of the date of which he would apprise him in his next letter. He thanks his dear Arthur for the sketch of the old mansion, and for his offer to meet him wherever he should appoint; but he prefers to travel alone, and to be received back to the halls of his ancestors by a welcome such as Arthur could best prepare for him.

"Lord Charleton is quite right," said the Marquis, to whom Arthur imparted the contents of his letter. "After so long an exile there should be a good welcome home. We must devise something to be remembered and recorded in the archives of Woolton Court. The ladies are admirable in their suggestions on these occasions. From the time of the Crusades to the welcome back from Hyderabad and Moodkee, our fair ones have honored the brave. And is he not brave—is he not a hero who fights and conquers the weird sisters Poverty, Toil and Exile? Come! let us consult Clara and Violet."

The dinner-table that day happened to be unusually well filled with guests; for some had been invited from the immediate neighborhood, in addition to the party in the house. The order of precedence was also a little out of the usual course. The marquis led forth the first lady present, who happened that day to be the Dowager Duchess of Peterworth; but after the other couples had been adjudged to each other, Lady Clara, for the first time, invited the escort of the unknown Mr. Bryce, who accordingly formed one of the supreme quartett in the centre of the table. Lady Violet, at the usual time, or perhaps a little earlier, occupied the vacant seat and glided her little hand into that of her father, bowing around as usual, but looking as grave in her excitement as though a *coup d'état* were projected, that would plunge all England into consternation.

"My friends," at length began the marquis, "I have to request your kind attention to one of the most interesting histories of moral courage that, perhaps, has ever passed under your notice. It has been said there is no romance equal to that drawn from real life; and the history I am about to relate will verify that assertion, especially as we are hoping to welcome in a few days the veteran hero of my tale in triumph back to his home."

The perfect silence that ensued enabled the marquis to proceed in the gently modulated tone suited to a private and costly approximated audience to narrate the exile and subsequent labors of the Earl of Charleton in so interesting, moving, and attractive a manner, that even Arthur, well as he knew how to appreciate all those family details, felt as if new lights and shadows were thrown over each scene described by the gifted orator. He had been prepared to be shown forth at the end as the second hero of the piece; but Lord Seaham had either deliberately changed his mind or was borne

by the enthusiasm of the moment to declare the fact of his young friend's presence before the time appointed; for, just when Arthur had been won to forget where he was and all around him—just when the auditors were almost equally effected by the death-bed at Calais, the heroism of the young widow, and the birth at Dover, the speaker exclaimed—himself much excited—

"This is that infant, justly named God-given, Dieudonne! This is the Viscount Stanmore!"

Exclamations, congratulations followed, and every one felt so enthusiastic, that the narrative continued more in the style of Pinnock's Catechisms than with any continuous flow. The task of responding to questions and cross-questions fell to our hero, whilst the marquis leaned back in his chair, smiling, complacently, and tasting the marmalade recommended by Violet. After the little stir of pleasure excitement was passed, Viscount Stanmore arose to return thanks to the company in general, and to the Marquis of Seaham in particular. Arthur was naturally eloquent and his action graceful. He had been educated in a country where example had taught him the true politeness that is born of charity and appreciation of others, and this quick perception of their feelings, with a generous confidence in a kindly return, made him ever self-possessed, polite, and elegantly gay. His chief thanks were given to the marquis, with a just tribute to the heart and head of their most noble host; and Violet at the close, evinced her gratitude by exclaiming—

"Oh! papa, do you not think Lord Stanmore will make very eloquent speeches in Parliament? He will be a great man some day, I think!"

"Then again, cousin Arthur," said Lady Clara aside to Lord Stanmore, "you perceive that your future career is foreseen by Violet as by myself."

"Marquis!" cried the dowager duchess, "permit me to move the resolution that we do all adjourn together to the drawing-room. I have something in my mind that will make a final scene of the most vivid interest." All arose, and in French style left the dining-room in the same procession with which they had entered, and formed a circle in the drawing-room, with her grace in the centre.

"Now, most noble Marquis of Seaham," said she, "you, who are toiling for the interests of your country, yet are wise enough to be aware that well ordered charity begins at home—I appeal to that zeal, that wisdom, that charity, to enact that on this twenty-second day of October, in the year of grace 1853 the Viscount Stanmore, future Earl of Charleton, shall, in your presence, and that of this goodly company, be betrothed to the Lady Violet Chamberlayne, your only child, and heiress to this very property of Rockley, on the Lake of Windermere!"

Fortunately for our hero, he did not lose his presence of mind. What Frenchman ever does? He had supposed the intention of the duchess, and whispered to Lady Clara—"Do you wish it?"

The reply was, "I do," and he was just in time to step forward to the duchess, call her his "good angel," and trust that her mediation in his favor would be crowned with success.

"Success?" cried she. "Yes, to be sure, success! I never made a bad match for myself or anyone. Now, you, Lord Stanmore, are accustomed in France to marriages arranged by friends, and you are wisely determined to consent to the same. You, therefore, deserve to have a good wife. Lady Violet, you will make a good wife if you get the right man—and this is the right man, Dieudonne, given by God. Marquis, this is a betrothal only—not a marriage. So you must consent that the old fairy or the good angel shall produce the rings. Here,

Arthur, Viscount Stanmore, take this for the moment; and you, Lady Violet Chamberlayne, take this one. Now, marquis, is not this the proper winding up?"

"Violet?" said the father.

"Papa, I cannot tell yet. I do not know whether Lord Stanmore really—"

But Arthur dropped on one knee, with gentle violence exchanged the rings, and pressed the little jeweled hand to his lips. Violet blushed, then turned so pale that her father came to her relief, saying—

"Duchess, the curtain may drop; I should conclude, and the dramatic personæ—as their final act—seek the repose they require."

CHAPTER VIII.  
DIVING INTO SECRETS.

On the following morning, after an early breakfast *tete-a-tete* with his host, our hero returned to Woolton Court. He had entreated with so much earnestness and truth to be permitted to consider the exchange of rings as binding on himself, while he left the Lady Violet free, that the marquis consented, and Arthur returned full of thought to his home. Gazing on the diamond ring, which just fitted the little finger of his right hand, his mind first turned to Lady Clara, and he ejaculated, "She wishes it." Then he thought of the young and slender floweret, that seemed almost too precocious to live.

"Can all things glide on so smoothly?" considered he. "Can my life continue so to differ from that of my grandfather and father? Does not all this prosperity include immense responsibility?"

On entering the Court of Woolton, Lord Stanmore turned his thoughts exclusively on the preparation to be made for the joyful event of his grandfather's return. The marquis had truly remarked that the fair sex are good suggesters on these occasions; and Arthur, recalling all the aunt and niece had said, resolved to carry out their wishes, partly because he really admired their taste. He retired to the library to make notes of all he wished to order, after which he rang, and desired that workmen might be sent for to receive orders for certain preparations to be made for a grand festival, to take place, within a fortnight, at Woolton Court.

"Are you aware," said he to the head servant, "whether any one in the village remembers the old family? Those who lived here fifty years ago? The Earls of Charleton?"

"Yes, sir—I mean my lord. We all know who you really are, Mr. Bryce. You are the grandson of the present earl, who is coming back through France, overland from India, prodigious rich, having been away fifty years. I beg pardon, my lord, but I should be much obliged if you would write down your title here on this card."

Arthur did so, and after arranging to accept all the servants who desired it, he repeated his request to see some aged person from the village, who could remember the old times in Woolton Court.

"There are two old men, great friends, my lord, who are fond of remembering the great days here. They have always kept much together, talking over the old family. One used to be the gardener, the other a house carpenter, always employed about the odd jobs, and seems quite wound up in the family secrets. The secrets you know, Mr. Bryce, I mean my lord, the mystery, you understand—those queer sounds at night—that have sent every other family away. I suppose we shall not hear them now. Well to return to these two old men, I think they have their own notions about that part of Woolton Court. Permit me to refer to the card. Yes, Viscount Stanmore, you'll judge for yourself. I'll step down to the village myself. Seeing one is seeing both. They'll be sure to come up together whenever

you please to mention; this evening or to-morrow morning. Which shall I say, my lord?"

Arthur had fallen into a fit of musing, caused by the butler's opening comments on the two old villagers, and he could not be roused to give an answer to the question, so the volunteer quietly withdrew to fetch the old friends from the village, and the solitary musings continued somewhat in the following mode—

"What can all this mean? How totally I had forgotten this plot, this trick. How disgraceful to appear mixed up or even to profit by this now obvious scheme of those old retainers to keep the house for the old family. Had that engaging Miss Sanderson any suspicions? Yes, she evidently had. I remember it all now. But I was not personally implicated. To her I was simply Mr. Bryce the lawyer. Yet when she knows the whole, or rather the surface of things, what will she not suspect? This thing is certain, that for my own honor's sake, I am bound to probe the matter to the bottom, with caution, however, and with some merciful feeling for the poor old souls, who have, doubtless, thought themselves justified in all they have done."

In about an hour, Grainger, the butler, returned, introducing the two old villagers as James Turner and Thomas Jenkins, whose countenances gave a favorable impression of their general candor and honesty, especially that of the former gardener, James Turner. But the sturdy retainers seemed to require more substantial evidence than they had yet obtained that the noble looking youth before them was really the heir of Woolton Court house and lands.

"Why, sir," said one, "if you be the grandson of the earl, you ought to be the honorable Arthur Woolton, and not call yourself Viscount Stanmore, which title belongs to the son of the earl, the eldest son only. Ah, I know all about these matters."

"My father, alas! is dead," said Lord Stanmore; "I am his only child, and he was the only surviving child of my grandfather; I am given to console the long years of sorrow and adversity of the name of Charleton, therefore did he name me Godgiven Dieudonne."

"How old were you at the time he left this house?"

"I was just the earl's own age," replied Turner, "and my friend Jenkins two years younger. We were therefore two-and-twenty,—that is, I was, and he twenty. We therefore remember all and everything most perfectly, more particularly that we always loved the young earl, both for himself and his father's sake, and for his great misfortunes; above all, that of having so extravagant and careless a guardian in his uncle, the honorable or dishonorable Gilbert Woolton."

"He was a pleasant gentleman, though," interposed Jenkins, the carpenter, and a wonderful taste for improvements and decorations and elegancies had he, this Mr. Gilbert; a most finished-up nobleman, both for beauty and manners. He broke hearts in this neighborhood, as he broke the county bank, all in the same bowing, pleasant way, till he could be favored no longer by any one, and the bailiffs were so close upon him, that he and I had to change coats and hats, and he went to my sawpit, quite easy like, while I ran, on purpose, in full view of the bailiffs, into the woods by the lake. I throw the coat and hat into the water at the first opportunity, climbed up into a tree, and at night came down, and went a round-about way to our place of meeting, after getting all he wanted at the house, and seeing by the window the crowd by the lake dragging the water for his body. He laughed in his pleasant way at it all, and went up to London, and then to America, by the help and contrivance, of friends. He was still young,—not

more than thirty-six, for there was a great difference between the sons of the two marriages of the old earl of all."

"But there was another and younger uncle of my grandfather," and Lord Stanmore. "You do not mention him. What became of him?"

The two villagers looked at each other; at last Turner said, with some hesitation,—

"The younger brother died."

"Well, I conclude he died," observed Lord Stanmore, "or he must now be past eighty, even allowing for the great difference of age between my great grandfather and his younger brothers. Tell me something of Uncle Tristram?"

"He did not go to America, as was generally supposed," said Jenkins; but Turner gave him a nudge, and added,—"Mr. Grainger says that you have orders, sir, for great doings here to welcome back the earl. I humbly beg to say we shall be proud to help in any way that lies in our power."

"The best way, the only way in which you can possibly assist, at your time of life," said Lord Stanmore, "is by recalling to mind and informing me of the precise way in which the corridors and rooms lay at the time of my grandfather's departure. He has himself described to me much of the interior disposition of the house. I have recognized his own suite of rooms. I have slept in his bed room; but I am stopped at the entrance of a narrow corridor in that suite by a closet, an artificial, or rather a modern closet. The entrance to the chapel below is also closed, but only closed; it will be easily opened by proper workmen, and that will be our first care. I wish the chapel to be opened to-morrow."

Lord Stanmore watched the countenance of the two old men as he addressed them, and perceived they were startled by the mention of the little blocked-up passage; while they recovered themselves at the order given to open the chapel, and eagerly proposed to investigate it at the moment. To this Lord Stanmore agreed, being convinced that the time had not yet arrived for obtaining their confidence, and inwardly resolved to open the corridor by other means than theirs.

On the following morning, while Lord Stanmore was at breakfast, the village veterans arrived with younger workmen, and awaited his good pleasure in the hall. Before giving orders to open the great entrance to the chapel, he sent for the butler, and inquired whether it was there Mr. Sanderson had left his own furniture, to be removed at a future period.

"Oh, no, my lord," replied the butler; "the inventory was verified by Mr. Sanderson's agent, and all that furniture removed while you are stopping at the Marquis of Seaham's."

"Then let the workmen open the chapel directly, but carefully," said Lord Stanmore, silently recalling to mind the fact of the chapel having been so completely closed by the late owners of the place. The slender wall of masonry was soon demolished that had filled up the depth of the ancient wall beyond the thick oaken doors. The men had worked carefully; the doors would require no more than cleaning and polishing; they were locked, but that difficulty had been provided against, and in a few instants Lord Stanmore was within, and, at his request, alone within the sacred spot. All was in good repair, though faded, and he looked around with the deepest interest. He heard the retreating footsteps of the workpeople, and closing the door, knelt at the foot of the long-deserted altar.

"The remains of my forefathers lie in the vaults beneath," thought he, "and the hidden Lord of glory has, in the old days, blest this shrine. Here must be the culminating point of welcome to the long-exiled lord of Woolton Court!"

The daylight was employed in viewing the various parts of the premises, and giving orders for the approaching fête. But these preparations for the joyful return of the Earl of Charlton, did not prevent Lord Stanmore from writing to Miss Sanderson an account, not only of the progress made towards a discovery of the nocturnal sounds, but also of the motives of honor that bound him to unravel a plot of too exaggerated a devotion for the ancient possessors of Woolton Court. In the evening, a letter was written to the Marquis of Seaham, giving the whole confidence, and intreating it in return, on the subject of the mysterious music, or plaint, in the southwest angle of Woolton Court; mentioning also the blocked-up corridor, and the two old villagers with their traditions. In a few days the answer arrived, and was as follows:

"My dear lord, the mysteries of Udolpho are revived in those of Woolton Court. I have listened to their legends from my boyhood. Of course, I have never heard nor seen anything myself, having visited the mansion by daylight only, in gay company, talking and laughing enough to scare away any ghost, even that of Tristram Woolton, your collateral ancestor, who is said to haunt the house. To be serious I uphold your resolve to probe the matter to the bottom, with the prudence, firmness, and sagacity, so truly your own. Should you wish for a confidential companion at midnight, that flesh and blood may sympathize in your encounters with restless spirits, or desiring mortals, ride over here and I will return with you on the following day. I am at liberty this week, but cannot promise beyond. Yours faithfully, SEAHAM."

Our hero accepted this proposal most gladly, and the two friends found themselves on the last day of October comfortably seated by a blazing fire in the library at Woolton Court, discussing every possible topic of interest, except the projected onslaught at midnight on the secrets of the south-west corner of the mansion.

(TO BE CONTINUED.)

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LETTER FROM LONDON.

Weekly Correspondence of the Register.

LONDON, Eng., April 20th, 1894.

This week in the House of Commons has been one of peculiar interest for the friends of Ireland. The great event of course has been the first reading of the Evicted Tenants' Bill, a measure which has been awaited with intense interest by the Irish people. But in addition to that we have had the second reading of "the Repeal of the Coercion Act," the limitation of the tax on Irish Whiskey to one year, the law to enable Irish labourers to obtain land in the same way as is open to the people of England, and the settlement of the financial relations between the two countries. This is legislation for one week sufficient to satisfy the ardent aspirations of the most patriotic Irishman.

Mr. John Morley made an admirable speech in support of the proposal to repeal the Coercion Act. It was a congenial subject, and in dealing with it the chief Secretary displayed the skill of a statesman and the fervour of an orator. It is remarkable how this man of letters, by his own unaided efforts, has raised himself to the highest position as an administrator, and stands to-day within the inner circle of our great Parliamentary debaters. His speech in introducing the Registration Bill was a notable success, but even that performance was eclipsed to-day. It is not exaggerating to say that since Mr. Gladstone's farewell speech in denunciation of the House of Lords nothing like it has been heard in the House of Commons. Mr. Morley once said that he learnt all his politics from Mr. Gladstone and John Stuart Mill. These had been his teachers, and they had taught him that liberty was the most priceless blessing in the world. The echo of this truth ran all through his speech. A passionate love of freedom was the key note of his utterance, and he held his audience spellbound by the beauty of his diction and the fire of his eloquence. It is not often that a speech of this sort is sprung upon the House on a Wednesday afternoon, and those who were fortunate enough to hear it are unanimous in the opinion that it must be reckoned as one of Mr. Morley's most brilliant efforts.

One result of this deliverance from the Minister responsible for the Government of Ireland must be to strengthen the position of the Nationalists, and to embarrass the Parnellites. It was through the fealty of the ballot that Colonel Nolan, the Parnellite Whip, obtained first place for a Bill to repeal the Coercion Act, but it gave Mr. Morley the opportunity of making declarations which must put Mr. John Redmond and his friends in a very tight place.

A humorous incident of the debate was Mr. Willie Redmond's rejoinder to Mr. Seton Karr that the Coercion Act did not touch a single honest man. "I beg your pardon," said Mr. Redmond, "it touched me," and the House was convulsed with laughter.

During the course of the week there was another frothy exchange of wit between Mr. Johnston of Ballyhale and Mr. Timothy Healy. To Mr. Johnston's request that on the forthcoming map of Uganda the territory occupied by Protestants and Roman Catholics respectively shall be marked. Mr. Healy added the suggestion that the colours green and orange may be appropriately employed for the purpose.

The Lobby correspondent of the Times alludes in somewhat bitter terms to the "poor figure cut by the Opposition" in the divisions on Col. Nolan's Bill. He points out that the statute which it was proposed to repeal played so important a part in the Irish policy of Lord Salisbury's Government that the Conservative

officials naturally sent out urgent whips. Nevertheless such was the indifference shown to them that the Government majority was increased to 60, or fifty per cent. more than its nominal strength. He states that careful note has been made of the delinquents, and that "if the same kind of thing should occur again, steps will be taken to secure the proper apportionment of the blame." The writer points out that, in contradistinction to the Unionist vote, the response to the Ministerial whip was "magnificent."

The chief offenders, curiously enough, were among the Ulster members. It is reported that a meeting of the Irish Unionist party will be held to consider the incident, and take steps to prevent a similar occurrence in the future.

The other day at Exeter Sir Charles Lupper sought to enlighten the English people on the desirability of a residence in Canada. He urged upon Englishmen the special advantages of quitting these crowded and over populated islands and establishing themselves in a new home in distant lands under the same Queen and the same flag. Other Europeans seeking new homes were obliged in nine cases out of ten to forego this privilege and to become the citizens of another country which might in the course of events become antagonistic to their fatherland. Canada was a most healthy and invigorating climate, a country which was not smaller than the Great Republic to the South of them, a country possessing every natural gift Providence could bestow upon it, a rich soil and vast fisheries, besides mines and minerals of the utmost value, but they were paralyzed by circumstances, and were without the means of developing their resources. He explained the necessity of Canada's fiscal policy, especially as it affected the Mother Country, and concluded with a eulogy of the C.P.R. and urged his hearers to give their unstinted support to Canada's new enterprise, viz., the establishment of a fast line of steamers between this country and the Dominion.

Another distinguished Canadian, or shall I rather say an Ishmaelite, is over here at present imparting "light and leading" to not altogether enthusiastic audiences. Goldwin Smith is revisiting, not glimpses of the moon, but the land, the dust of which he shook from his feet many years ago. At an authors' dinner to which he was invited he took occasion to deliver himself of his views on the modern novel. According to "the Professor" all modern novels seem to be anathema. He spoke as if no admiration of this form of art had survived Scott. "Blessed be the memory of Sir Walter Scott," he said, "who never propagated anything and never preached but who amused us and made us happier, nobler and better." It is characteristic of Mr. Goldwin Smith's temperament that he should see no virtue in the school of fiction which was unknown in Scott's hey day. The whole tendency of England's institutions, political, social and literary, fills the soul of this philosopher with gloom. England, in his fantasy, chiefly because of her present dealings with Ireland, is on the downward path, and it is natural that the novels of her decadence should evoke from him a rhapsody about the past. There are some of us who regard Scott with an unwavering admiration, but are not prepared to maintain that he was the alpha and omega of his particular branch of literature. It is a more philosophical temper which enters not only into the historical romance, but also into the issues of our own day, and reproduces the traits of a far more complex life than can be found in the pages of Scott. The novelist is now disposed to deal with the subtleties of human

phenomena, the action and reaction of character, and if he does not transport us as heretofore into an absolutely unreal world, or a world which belongs to the dead past, he shows us much that gives us a clearer understanding of the world we actually live in, and a more sympathetic outlook upon the problems of humanity. There is no reason why this practice of the novelist's art should not at least equal, with Scott's, make us "happier, nobler and better."

Personal.

Our old friend and associate Editor, the Very Rev. Dr. Flannery of St. Thomas, was in the city last week on a visit to his Grace the Archbishop and his many friends of Toronto. We are glad to see the Doctor in such good health, fresh and vigorous as ever. Father Flannery is one of the oldest priests, having been ordained in 1853, in the West. Age sits lightly upon him—and honor too, for he is always cheerful and amiable with all. May it continue so *ad multos annos*, and may you, our friend, and friend of our friends, handle the pen with never failing force and delicacy.

Father Ryan of St. Michael's Cathedral is away at present preaching a mission. He is not expected to return till next week.

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TENDERS.

SEAL TENDERS marked "For Mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon, Monday, 4th June, 1894.  
Printed forms of tender containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North-west, or at the office of the undersigned.  
No tender will be received unless made on such printed forms.  
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Department of Militia and Defence, 1894.

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	CLOSE	DEPT.
	a.m. p.m.	a.m. p.m.
G. T. R. East	8.00 7.20	7.15 10.40
O. and Q. Railway	7.45 8.00	7.35 7.40
G. T. R. West	7.30 3.25	12.40pm 8.00
N. and N. W.	7.30 4.20	10.05 8.10
T. G. and B.	7.00 4.30	10.55 8.50
Midland	7.00 3.35	12.30pm 9.30
C. V. R.	7.00 3.00	12.15pm 8.50
G. W. R.	a.m. p.m.	a.m. p.m.
	6.15 2.00	9.00 2.00
	6.15 4.00	10.30 8.20
	10.00	
U. S. N. Y.	6.15 12.00	9.00 5.45
		4.00 10.30 11pm
U.S. West'n States	6.15 12.00	9.00 8.20
		10.30

English mails close on Mondays, Thursdays and Saturdays at 10 p.m., and on Thursdays at 7.00 p.m. Supplementary mails to Mondays and Thursdays close on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for April: 2, 3, 5, 7, 9, 10, 11, 12, 13, 14, 16, 17, 18, 19, 21, 23, 24, 25, 27, 28, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their Savings Bank and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such Branch Postoffice.  
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